GLASTONBURY

YNYSWYTRYN ISLE OF AVALON

Its Story from Celtic Days to the Twentieth Century

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Per

GLASTONBURY ∴ YNYSWYTRYN

ISLE OF AVALON

THE ABBEY SEAL.

The copy of the Abbey Seal on the cover was sketched by permission from a wax impression in the Glastonbury Museum by Miss Helen Reid Cross, of the Arts and Craft School, Wells. The original seal, probably of silver, must have been a very superb one, and would appear to be as ancient as the time of Richard the Second. The figures are: To the left, St. Catherine with a sword in her right hand and her wheel in the other; in the middle, Madonna, having an olive branch in her right hand loaded with fruit, a plant which, when associated with the Saviour and His Mother, always indicates the Prince of Peace; to the right is St. Margaret, treading on a serpent, and supporting herself on a staff surmounted by a cross. The figures are crowned to show their canonization. Beneath their feet are their names. Under St. Catherine and St. Margaret are doves, emblems of their innocence. Under St. Mary is a representation of the great church of Glaston, which was dedicated in her honour: which, rude as it is, at least determines that its great tower was originally surmounted by a spire. The legend on the seal as far as it can be made out is: "Testis adest isti, scripto pia genetrix Xti-Glastonie." It is an invocation to the Blessed Virgin Mary to sanction and corroborate the contents of the document to which the seal was applied. The reverse bore the three canonized Abbots: St. Patrick on the left, St. Dunstan in the centre, and St. Benignus on the right hand. Under the feet of the saints are their respective names. Each has a mitre on his head, a pastoral staff in his left hand, while the right is lifted up in the act of benediction.

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THE TOWER OF
St JOHN'S and the
Holy Thorn.

Glastonbury

YNYSWYTRYN

(Isle of Avalon)

Its Story from Celtic Days to the Twentieth Century

COMPILED & WRITTEN
by
ALBERT E. WEBB
(copyright)

To the Undying Memory of
The Illustrious, Virtuous, and Faithful
RICHARD WHITING,
the 60th and
Last Abbot of Glastonbury,
This Book is Lovingly Inscribed

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NOTE.

"GLASTONBURY: ITS STORY FROM CELTIC DAYS TO THE TWENTIETH CENTURY"—Mythical, Legendary, Traditional, Historical—is compiled from information gleaned from many sources, extending over a period of years.

The Writer acknowledges his indebtedness to former Writers on Glastonbury; and wishes to express his thanks to the Glastonbury Antiquarian Society for information gathered from their valuable Library; to the Bristol City Council for facilities afforded for research work at their Central Reference Library; to the Rev. Father Jackson, formerly private chaplain at St. Louis Convent, Glastonbury, for his Latin translations; and to those "Lovers of Glaston" for their kind help by the loan of valuable books.

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The Writer is prepared to find that he has exposed himself to the charge of deficiency in literary precision; but he considers that to be a matter of comparatively small importance. He offers his work simply, commending it to the kind judgment of the reader. If it serves to awaken an interest in Glastonbury which will enable the reader to Vision a wonderful past which is surely leading on to a more wonderful future, then the writer will, indeed, be abundantly satisfied.

ALBERT E. WEBB.

Glastonbury,
Ascentiontide, 1929.

GLASTONBURY : YNYSWYTRYN

ISLE OF AVALON

Myths, Legends, Traditions

THE BEGINNINGS OF GLASTONBURY, extending far beyond the dawn of recorded history, are lost in the realm of myth and legend, and will probably for ever remain shrouded in mystery—the myths passing because people no longer believe them—the mystery enduring because no man has yet fathomed its secrets. Mythical as many of the stories are now held to be, it is not surprising that they have been enhanced by accumulative legendary lore and clothed in a robe of romance. The myths and legends that hover around Glastonbury are like the Summer Mists that creep silently over the moorland and blot out the landscape and leave us in a world of ghostly mystery. The position of Glastonbury in respect of the surrounding water is indicated by its name—Ynyswytryn—the Glassy Isle, wytryn being a form of wy, the Celtic word for water. Glastonbury is a creation which has sprung from the sea—the weird marshes and salt sea lakes of the Sea-moor-sætas, the chosen home of the "Sea-moor-settlers," who gave the name to Somerset. Ages before the foundation of its monastery Glastonbury was famous, probably throughout Europe, as the Celtic Paradise, the Happy Island of the Blest. In all probability the earliest religion of man was a kind of ghost-lore—the riddle of life puzzled him as it sometimes puzzles us to-day—and when the dead returned to him in his dreams these dreams may have aroused in him a dim conception of a future life. Thus man came to have ideas of another world and another life after death. He came to believe that the souls of the dead were borne westward towards the setting sun, to an Island in the Western Sea, to the abode of Glast and Avallac,

being ferried across the hazy sea by rowers whom a secret influence impelled. Thus in later times was Arthur to be borne to the "Island Valley of Avillion." In this Island of Mystery was a Mystic Cauldron of Regeneration into which the dead were dipped and from which they sprang into a new life. Readers of Professor Gilbert Murray's translation of the "Alcestis" of Euripides (first played in Greece 438 B.C., and first produced in England by Rutland Boughton at the Glastonbury Festival in 1916) will remember the dying Alcestis exclaiming: "I see, I see a boat two-oared upon the water," containing the ferryman who was to take her "west" to the Palaces of the Dead, a belief identical with that held by the Celts in Britain, where "the gray oarsman of the ghostly tide" ferried the souls of the dead to the Happy Island of the Blest. To the primitive Celtic mind, Ynyswytryn rising solitary and steep out of the hazy sea, would make a great appeal; and it is little wonder that it should have appeared to him as the Mysterious Island in the Western Sea—the place of the Mystic Cauldron, and the home of those who had died. The Celtic legends of the journey to the Soul Kingdom formed one of the sources of Dante's wonderful poem; whilst the Island Valley of Avillion of Tennyson's "Morte d'Arthur" is the Paradise of departed Celtic heroes. Glastonbury was known as Ynys Avallon when the Romans came to Britain; but they, assuming the name came from the Welsh aval or afal—an apple—latinized the word, and dominated it "Insula Avallonia," the Isle of Apples. According to an alternative explanation of William of Malmesbury, Avallonia is the Island of Avallo. Prof. Rhys says Insula Avallonia signifies the island belonging to the king, called in Latin—Avallo, and in Welsh Avalloc or Avallach. He also draws attention to the fact that the names Glast and Avallach occur in the list of the pedigree of the so-called sons of Cunedda, which brings Glast and Avallach into the number of the Celtic gods. Just how long the Island bore the

The Happy Island of the Blest

GLASTONBVRY TOR *from the marshes.*

name Ynys Avallon it would be difficult to say. It certainly bore that name for six hundred years after Joseph of Arimathea came here; for it was only when the Saxons came that the British name was changed to that of Glaston, this Saxon name surviving to the present day, as a descriptive title, in "Glaston Twelve Hides." William of Malmesbury in a quotation from the later Gælic legends gives the story of one Glasting by name, who is said to have passed by a difficult way called Sow's Way in search of his pigs, which he finds under the apple-tree near the Old Church at Glastonbury. It is quite possible that a sacred-tree, possibly an apple-tree, existed here in pagan times. Such would not be unusual in Celtic religion; and the Glastonbury Holy Thorn might be a survival of a Celtic custom.

Sancta Sanctorum of Britain

Although there are no known Druidic remains at Glastonbury, yet tradition strongly asserts that Ynys Avallon was one of the old British Seminaries or centres of religious teaching. In E. O. Gordon's interesting book, "Prehistoric London," we read: "Glastonbury succeeded the Druidic sanctuaries on the Wiltshire Downs as the Sancta Sanctorum of Britain, and the burial place of the late Celtic Monarchs, as we learn from writers whose authority no one would venture to dispute." Cæsar writing 54 B.C. states: "The headquarters of the Druids were in Britain, and that those who aspired to be initiated in the more profound mysteries repaired to the British Islands for instruction." Of the attainments of the Druids in all the sciences, especially that of astronomy, classic judges of eminence—Cicero, Cæsar, Pliny, Strabo and others—speak in high terms. In "Prehistoric London" E. O. Gordon writes: "When we hear the Druids spoken of as worshippers of the Sun, Moon, and Stars we are apt to lose sight of the fact that it was by the careful observation of the movement of the heavenly bodies that the Eastern Magi were guided to the cradle of the Saviour . . . It is probable that the Wise Men of the East communicated

to their brethren, the Wise Men of the West, the astrologers and philosophers of Britain, the joyful tidings of their discovery and far-reaching results of their journey to Bethlehem; and to this probably may be traced the ready acceptance of Christianity in all parts of these Western Isles." The fact that Christianity and Druidism were the two religions persecuted by Rome disposed Druidism to identify its sufferings with those of Christianity; for this common oppression drove the two religions into each other's arms, finally uniting them in an indissoluble union. The three aspects of the Druidic Trinity were known as Beli, Taran, Esu or Jesu. When Christianity came preaching the Name of Jesus it preached the most familiar name of its own Deity to Druidism; and in the ancient British tongue "Jesus" ("Saviour") has never assumed its Greek, Latin, or Hebrew form, but remains the pure Druidic "Jesu." Christianity was adopted in Britain as in no other country, without bloodshed or opposition of any kind. On no vital doctrinal point was there any antagonism between Druidism and Christianity, into which it eventually merged under the patronage of British Kings—Arviragus in the first century, Lucius in the second, and Arthur in the sixth. Some writers claim that Druidism, by its teaching, is seen to have discharged faithfully the duty of preparing the way for Christianity in Britain, which gives Druidism its highest title to human veneration.

Ancient Civilization at Glastonbury Although Glastonbury has attached to it a mass of Celtic tradition which is anterior to and independent of the history of its Abbey, and although the monastic writers made far-reaching claims for the antiquity of their Abbey, yet the ancient Glastonbury chronicler gives no hint of the antiquity which is witnessed to by the Lake Villages of Godney and Meare, whose use is said to date many centuries B.C. In the year 1891, Mr. Arthur Bulleid, a local antiquary, acting on the inspiration of Bishop Hobhouse, followed up the Abbots' Waterways, and presently came to a

field in Godney Moor, about a mile to the North of Glastonbury, with flattened tumuli, which excavations proved to be the site of a Celtic Lake Village. Perhaps the dawn of history, implying not written documents so much as signs and vestages of human life and habitation, may be found in the discovery of the Lake Villages of Somerset, for the information gained from the excavations fills a wide gap in our knowledge of the domestic life in Britain in the Early Iron Age; and gives us a knowledge of the British before the influence of Rome had penetrated here. The old notion that Cæsar found a nation of sheer savages has been removed, for the excavations show us a community in which the industrial arts had made no small advance. The peat moor where the Villages lie was once a mere, and here artificial platforms of clay and timber had been constructed, surrounded by a stockade composed of a palisade of piles, between which was a rough kind of hurdle-work. On these clay mounds a series of huts from 15 to 40 feet in diameter were constructed of hurdle work, with a stone hearth in the centre and a few stones in front of the door by way of threshold. In his excavations of the Village at Godney, Dr. Bulleid found that the huts, of which there were between 60 and 70, showed that they had been inhabited for many generations. For, as the foundations of timber and clay gradually sank and rendered the huts uncomfortably damp, it was no doubt on this account found necessary to raise the floors from time to time. This was found to have taken place no less than nine times in the case of one hut, whilst others showed four, five or six superimposed hearths. The old hearth-stones seem always to have been left behind, and they served as a guide to the number of times the raising of the floors was necessary. Professor Boyd Dawkins described the busy sea-faring population of the Lake Villages—the Sea-moor-sætas—" as in touch with the Mediterranean peoples as with those of Gaul. The industrial arts are well known, spinning, weaving, pottery-

The Somerset Lake Villages

making, and work in glass, bronze and iron, as well as the most admirable carpentry. The inhabitants in their lighter moods gambled with dice that may have been derived from Italy, and amused themselves with cock-fighting with birds probably obtained from Gaul. We get this idea of pre-Roman dwellers in Somerset in place of the woad-painted savages of our historians." Of all the artistic treasures of the late Bronze Age none is more famous than the Glastonbury Bowl. Made of beaten bronze and beautifully ornamented by a circle and trefoils of little knobs, the Bowl certainly marks the highest level of Celtic art in Britain. The technique of the Bowl is said to be that of the Goldsmiths of Mycenæ, an ancient city of Greece, whose period of civilization is placed at 2,000—1,000 B.C. Homer, speaking of the chief cities of the Argive Kingdom, mentions "Mycenæ the well-built city." Many lead weights were among the "finds," made from lead got from the Mendip mines; while amber suggests a trade by way of the Baltic, the amber trade there being one of the utmost antiquity. Remains of a landing-place for boats were discovered, and very fortunately one of the boats used by the lake dwellers was found well preserved in the peat, being now in the Museum. This primitive location lying beneath the Tor of Avalon, probably known to others living far afield, may have been a place of some importance in the Somerset Marshes 2,000 years ago. The bulk of the objects from Godney, collected with such skill and care by Dr. Bulleid and Mr. St. George Gray, are in the Glastonbury Museum; the "finds" from the Meare Village being housed in the Somerset County Museum at Taunton.

Christian Traditions and Legends Among monastic stories that of Glastonbury has a character of its own which is wholly unique, for the earliest chapters of Glastonbury are in reality the earliest chapters of our national history. Glastonbury enshrines the beginnings of Christianity in Britain and the greatest traditions of the days of Chivalry in our

land. Writing on the Glastonbury Legends Prof. Freeman said: "I do not ask you to believe these legends; I do ask you to believe that there was some special cause why legends of this kind should grow up in such a shape and in such abundance round Glastonbury alone of all the great monastic Churches of Britain." Although the Glastonbury legends may not be believed as the records of facts, still it has been well said that "the very existence of these legends is a very great fact." The Very Rev. the Dean of Wells (Dr. Armitage Robinson) in the concluding chapter of his book, "Two Glastonbury Legends: King Arthur and St. Joseph of Arimathea," says: "He who rejects them as unworthy trivialities and will have nothing but the unclothed skeleton of historically attested fact, cuts out the poetry from life and renders himself incapable of understanding the fulness of his inheritance." The Glastonbury traditions are worthy of investigation, for tradition is the basis of history; and if we turn from tradition as untrue we lose an important source of knowledge.

The Coming of Joseph of Arimathea

Foreign commerce with Britain seems to have begun at a very early period. Lord Avebury and Sir John Evans held the opinion that the Phœnicians were trading with Britain as early as 1,500 B.C. Among writers of antiquity who mentions the British Isles are Herodotus 445 B.C., who speaks of the Cassiterides or Tin Islands at the extremity of Europe towards the West. Pytheas, who lived in the time of Alexander the Great, 352—323 B.C., and is believed to have landed in Britain, mentions the tin trade. Aristotle mentions the Britannic Isles—Albion and Ierne—which lie beyond the Celti. Polybius, 160 B.C., is another who mentions the Britannic Isles and the working of tin. In Sir Edward Creasy's "History of England" we read: "The British mines mainly supplied the glorious adornment of Solomon's Temple." If the metal traders visited Cornwall for their supply of tin, it is not at all improbable that they would visit the

Severn Sea for their supply of lead and other metals from Mendip. For Mendip was covered with lead and silver "as with a garment" to adopt an expression used by Pliny. The ancient remains of British settlements in Mendip appear to have been connected with very early lead workings, and the date of the earliest Roman pig of lead found there is just after the Romans occupied the country, bearing the stamp of Britannicus the son of Claudius, which seems to prove that minerals were worked by the Britons before the Roman invasion. It may very well be true that Joseph of Arimathea was a metal merchant—Cornish, Mendip and Gallican traditions agree in this. It is said that Joseph derived his great riches from trading in metal with Britain, and that he made several voyages to this country. In Ward, Lock and Co.'s "Guide to Penzance and West Cornwall" is the following: "There is a traditional story that Joseph of Arimathea himself was connected with Marizion when he and other Jews traded with the ancient tin-miners of Cornwall." Baring-Gould in his "Book of Cornwall" writes: "Another Cornish story is to the effect that Joseph of Arimathea came in a boat to Cornwall and brought the Boy Jesus with him, and the latter taught him how to extract the tin and purge it from its wolfram. When tin is flashed then the tinner shouts: 'Joseph was in the tin trade!'" A tradition still lingers in Somerset of the coming of the Christ and Joseph in a ship of Tarshish; of how they came to the Summerland and "sojourned at the place called Paradise." There is a tradition of our Lord coming as a boy with Joseph at Priddy, in Mendip, where there have been lead mines since the times of the Phœnicians, though now closed. The truth of these old tales we can neither affirm nor deny; but they are certainly much believed. That St. Joseph himself was the first Christian missionary to Britain is stoutly maintained by Broughton in his "Eccelsiastical Historie of Great Britain," in which he cites many authorities. Cardinal Baronius, the great church historian, in his "Ecclesiastical Annals" quotes the Vatican manuscript

A.D. 35 (the same year in which the Acts of the Apostles state that all except the Apostles were scattered abroad from Judea), which says Joseph of Arimathea was not only driven out of Jerusalem at the time of the great dispersal after the death of Stephen, but was carried to the seaside and there put into a ship without either rudder or tackle, together with Lazarus, Mary Magdelene, Martha, and others, and so turned loose into the sea, where they were protected by the powerful goodness of God, and brought safe into Marseilles in France. "From Marseilles Joseph and his companions passed into Britain, and after preaching the Gospel there, died." The tradition of the Church of Lyons makes Lazarus return with Mary and Martha to Marseilles, of which town he became first Bishop, and there died. Joseph of Arimathea is said to have been the younger brother of the father of the Blessed Virgin Mary. Gildas, the first British historian in order of time, who lived A.D. 520—560, wrote: "We know that Christ the true Sun afforded His rays . . . to this island . . during the latter part of the reign of Tiberius Cæsar." The Crucifixion took place in the seventeenth year of Tiberius. The last year of Tiberius would be his twenty-second. Consequently if we follow Gildas, Christianity was introduced into Britain within five years of the Crucifixion, that is, in A.D. 38. After 35—36 Joseph of Arimathea disappears from the Scripture narrative. The route of the tin-traders across Gaul described by Diodorus Siculus in the time of Augustus was the very same that was chosen by Joseph of Arimathea, whose footsteps from Marseilles to Morlais, and from thence to Britain, are traced in a most interesting way by Taylor in his "Coming of the Saints." Dean Alford in his poem, "Joseph of Arimathea," pictures the saint and his companions sailing up the waterway of the West—the Severn Sea—and as divinely guided to land on their mission when they should come within sight of a lofty green hill, "Most like to Tabor's Holy Mount."

Christianity at Glastonbury A.D. 38

Glastonbury Tor answering to this description, the little company put in from the Channel, and, making their way up the estuary of the Brue, came to the "Sacred Isle of Avalon." The question might arise: "What made Glastonbury an attraction to the early Christian Missionaries?" Glastonbury was the Sancta Sanctorium of Britain, and St. Joseph may have been sent here, as many people like to think, by our Lord Himself on account of the sanctity of Ynys Wytryn; or did St. Joseph act on the same principle as the great Missionary St. Paul, who selected chief centres of thought and culture as the basis of his operations? Cæsar shows that Britain was the high seat of Druidism, that the people of Gaul sent their sons hither to be educated in its principles; and the Druids who supplied the best teaching must themselves have been highly cultivated. The discoveries at the Somerset Lake Villages point to this high culture, which shows that it is not at all improbable that Ynys Wytryn was one of the chief centres of Druidic influence. There is a tradition that St. Joseph came to Britain at the invitation of certain Druids of high rank. To the green Isle of Avalon, surrounded by its girdle of marsh and mere—from old time a haunt of peace—to this secluded stronghold of a more ancient faith these first Christian missioners were guided. And although in after times wave on wave of pagan immigration flooded our land, yet never was the Lamp of Truth extinguished here; for those who came preserved and sought not to destroy the older landmarks; for the heritage of Glaston was the heritage of all—a trust for Christendom. The peaceful intentions of the Jewish missionaries being apparent, at the petition of Joseph and his friends, says William of Malmesbury, the British King Arviragus gave them for their sustenance twelve hides of land; As the question is so often asked: "Who was Arviragus?" a brief history of this British Prince may not be out of place. His father, Cymbeline (Shakespeare's Cymbeline) reigned in Britain for thirty-five years, and was succeeded by his eldest son, Guiderius,

Arviragus the younger receiving the Dukedom of Cornwall, which by the British laws was a dukedom royal. Another figure in a group of British historic characters is Caradoc or Caractacus. His father, Bran (Cymbeline's brother) resigned the Silurian crown to Caractacus A.D. 36, and became Arch-Druid of the College of the Silures. In the fighting against Platius the Britons fell back to Wimbledon Heath, where a second battle was fought in which Guiderius fell. Arviragus succeeded his brother on the throne, and Caractacus, his cousin, was unanimously elected to the pendragonate or military dictatorship. Arviragus voted in his favour and consented to act under him. Through the fortunes of war the wife and family of Caractacus, a son and daughter, named Linus and Gladys, fell into the hands of the Romans, Caractacus himself, through treachery, being seized and delivered into the hands of the enemy. Claudius ordered the captive family to be sent to Rome, and Bran voluntarily surrendered himself as hostage. As his successor in the pendragonate the Silures elected King Arviragus. Tacitus sums up the reverses of the war in a few expressive lines: "In Britain, after the capture of Caractacus, the Romans were repeatedly put to the rout by the single state of the Silures alone." Perhaps this knowledge dictated the course of Claudius, for the life of Caractacus was spared on the condition of his never again bearing arms against Rome. Gladys, his daughter, was adopted by the Emperor Claudius, and assumed his family name—Claudia. This British Princess married a young Roman Senator, Rufus Pudentius, who had large possessions. St. Paul in his farewell letter to Timothy sends greetings of Pudens, Linus and Claudia. These, with that of Eubulus, the cousin of Claudia, are the only names of the brethren mentioned by the Apostle. Spenser pays his tribute to the British King in the lines:

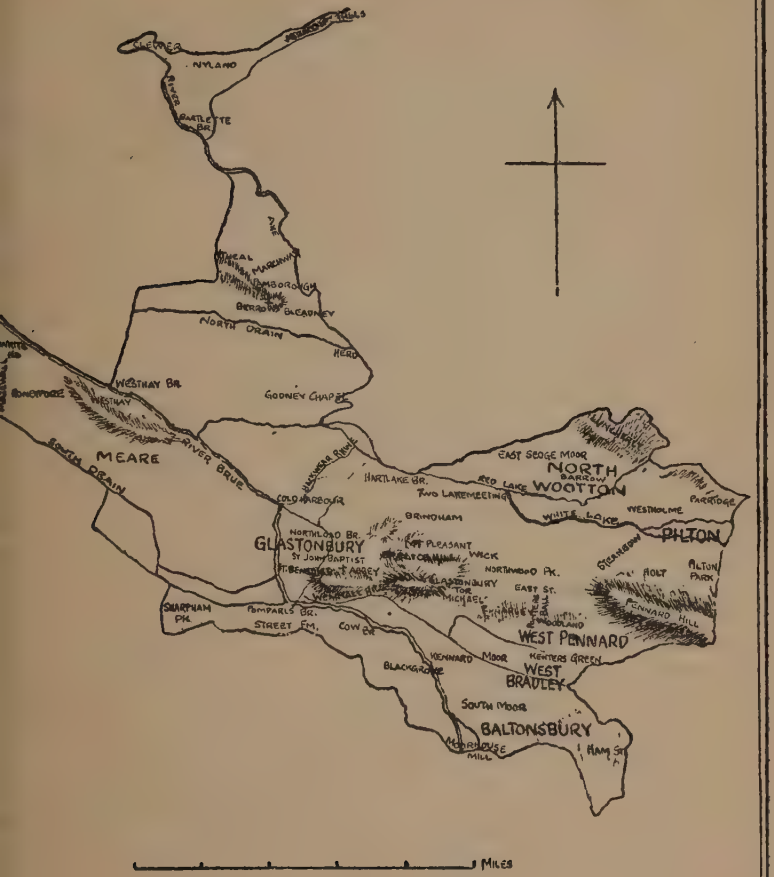
King Arviragus

> "Was never King more highly magnifyde
> Nor dread of Romans was than Arvirage."

King Arviragus was resident at this time in the royal city of Caerleon-on-Usk, the ancient seat of the Silurian princes, thirty-four miles only from Glastonbury, on the opposite side of the Severn Sea. The kindly reception by Arviragus seems to point to the fact that Joseph was already known here, which fits in with the tradition of his previous visits to Britain. Joseph and his brethren were located in Ynys Avallon, the King also making a gift of twelve portions of land, which afterwards became known as the Glaston Twelve Hides. Being a Saxon word, "Hide" could not have been applied to the original gift. Of the perpetual exemption of these Twelve Hides Doomsday Survey, A.D. 1088 (1,000 years after) supplied curious confirmation: "The Domus Dei, in the great monastery of Glastinbury, called the Secret of the Lord. This Glastinbury Church possesses in its own villa XII hides of land which have never paid tax." Nowhere in Doomsday is the extent of the Hide given. It cannot, however, be stated that the Hide acre was a statute acre, for in different parts of England the Hide varied—in Wilts it contained 40 acres, in Sussex it sometimes contained 32. Some scholars believe the Hide to be an assessable unit. King Alfred in his translation of Bede's "Ecclesiastical History" considered the Hide to be a family holding. However, the standard measure of the Glaston Estate extracted from the Longleat Cartulary by the late Canon Jackson gives the Hide as consisting of 160 acres. By a singular coincidence the Canadian Farm is 160 acres, i.e., the Glastonbury Hide or Homestead. Here, in Ynys Avallon, the very disciples of our Lord built of mud and wattles, thatched with reed after the manner of the country, the first Christian Church in Britain, and what is said to have been the first above-ground Church in all the world. Says William of Malmesbury: "This being the first Church in the Island, the Son of God

"The Secret of the Lord"

The Glastonbury Hide, 160 acres, a Canadian Homestead



MAP OF GLASTON XII HIDES.

FROM WARNER'S "HISTORY OF GLASTONBURY"

was pleased to grace it with a peculiar distinction, dedicating it Himself in honour of His Mother." That Glastonbury was thus originally founded was the general belief held throughout England in the Middle Ages, and the English Ecclesiastics who were present at the Councils of Pisa, Constance, and Basle brought forward this story as a proof that churchmen of France and Spain had no real claim to precedence. With Greek rites, a Greek Easter, and a Greek ordination, here the disciples lived in separate huts and worshipped in the lowly sanctuary. What an enlightened influence radiated from Ynys Avallon in those far-off days, with its new teaching of goodwill towards men. Strange sound this would have in the ears of the Somerset Lake Dwellers, revealing new ways of life to them, for Christianity began a great change in human relations. Writing about this first Christian Church James Martineau has said: "Her fame flew abroad 'upon the wings of the wind'; her message was blown by the Spirit of God silently over the wastes; and like downy seeds of plants settled in some quiet corner, and there took root under God's fostering care." We read that the missionaries visited Ambresbury in Wilts to instruct the guardians of the Druid Circle in the Christian Faith. That it was readily accepted we learn from a Welsh Triad, which mentions Ambresbury, and Caerleon, and Glastonbury as the "three Great Choirs of Britain, in which there are 2,400 saints; that is, there were 100 for every hour of the day and night in rotation, perpetuating the praise of God without intermission." The Welsh Triads, "The Historic Triads of the Island of Britain," Celtic literature consisting of Bardic Poems and fragments of Druidic Philosophy, were handed down by oral tradition, and not until the sixth century were they written down by the Bards of King Arthur's Court. All national events were recorded in the Triads, and in matters of history the Welsh Bards have ever been consulted as faithful chroniclers of their time. Of the seats of the three Arch Druids of Britain Caerleon was

one. It became one of the chief centres of Christianity, and its famous College of Druid philosophers was converted to Christian use. Traces are still discernable in the place-names of Somerset along the Old British Trackway—a roadway afterwards made by the Romans into the "Fosseway"—showing how the Saints of old went out from Ynys Avallon, following in the footsteps of the traders and establishing their little missions: thus in the Parish of Ditcheat we find Kilkenny (the cell of Kenwyns), at Shepton Mallet we have Kilver Street (the cell of Ivor), whilst Kilmersdon (the cell of Mersdon) a village in Mendip lies about five miles north-east of Shepton Mallet. In later times we read of the Seven Islands and Seven Churches in the marshes of Somerset—each Island becoming in a way a Sanctuary of the Faith and the abode of Saints: 2 Beckery, or Little Ireland, where Irish pilgrims turned their steps; 3 Feramere with Westie, the reputed birthplace of St. Patrick; 4 Panborough, a vine-growing island; 5 Andresy or Nyland, where stood the Church of St. Andrew; 6 Martinsey, so-called from the Church of St. Martin; and 7 Godney, or God's Isle—all being bound together in obedience to the ancient wattle church under the shadow of the Tor, around which they circled. The existence of the Old Wattle Church built by St. Joseph is not wholly dependant upon tradition, for two charters, copies of which are preserved, are dated as having been signed in the "Lignea Basilica" (the wooden church), one by King Ina, A.D. 704, the other by King Cnut, A.D. 1032.

St. Joseph's Tomb at Glastonbury Joseph of Arimathea died and was buried here, Glastonbury being the only place to record his death. His tomb is said to have been inscribed with the following simple epitaph: "Ad Britannos veni post Christum Sepelivi Docui Quievi" (I came to the Brittones after I buried Christ. I taught. I rest). As early as A.D. 208 we have the testimony of Tertullian to the existence of a Church in Britain: "Et Britannorum

inaccessa Romanis loca, Christo vero subdita." Thus, according to this writer, Christianity had penetrated in Britain into parts of the island not at that time subjected to Roman rule; and this testimony is confirmed by (Origen) about twenty years later. The Greek and Roman menologies and martyrologies commemorate with scrupulous care the obituaries and death places of all the earlier Christians of mark who died within the Roman Empire. If the testimony of Tertullian be correct it is obvious that the Arimathean Mission must have been founded in the heart of independent Britain, quite out of the pale of the Roman Empire. Therefore, if St. Joseph died in Avalon, "in those parts inaccessible to the Romans," his death could not be chronicled by Greek and Roman Churches. Maelgwyn of Llandaff, A.D. 450, uncle of St. David, who was personally acquainted with the interior of the Wattle Church in Avalon, wrote the following remarkable words: "Joseph of Arimathea, the noble decurion, received his everlasting rest with his twelve associates in the Isle of Avalon. He lies in the southern angle of the bifurcated line of the Oratorium of the Adorable Virgin. He has with him the two white vessels of silver which were filled with the blood and sweat of the Great Prophet Jesus." An heraldic shield bearing a cross between two cups was much employed, if not introduced, by Abbot Beere, 1493-1524. Warner in his "History of Glastonbury" writes of "an escutcheon charged with Richard Beere's fanciful arms—a cross between two beer-flagons!" Those who will can see what is said to be the Arms of St. Joseph of Arimathea, the cross and two cruets, figured in what is believed to be fifteenth century glass in the south sanctuary window in St. John's Church. In stone the shield occurs frequently. At St. Benedict's Church, added to by Richard Beere, it is to be seen on a shield between the clearstory windows on the south side of the nave, and again on the battlements of the north aisle immediately above the north porch, where

The Arms of St. Joseph

are also the initials " R.B." It is seen on the exterior east wall of St. Patrick's Chapel, built by Abbot Beere; also on the rear wall of the Manor House at Sharpham Park, built by the same Abbot. Collinson says " a house in Glastonbury, built in 1714, was adorned with various Arms taken from the Abbey, amongst others being a cross between two cups." After the death of St. Joseph a successor was found among his holy men to take his place; and as the original twelve " passed on " others took their places. These successors were British, and were the first fruits of sacrifice in Britain. According to the " Ecclesiastical Antiquities of the Cymry," the Christian ministers of the infant British Church were taken exclusively out of the Bardic Order, and the Druids continued as Ministers of the Church until the fifth century, officiating in their ancient circles. In the fifth century, when churches began to be built, they retained the Bardic term, Cor, i.e., " round." Probably the first churches were of a circular form, and to them Taliesen alludes when he speaks of " ecclesiæ rotundæ."

St. Paul in Avalon? It has been supposed and even stated by some writers that Britain was the scene of apostolic labours, and various legends claim for Britain some one person at least who is mentioned in Holy Scripture besides Joseph of Arimathea. Hence we find such claims advanced for St. Paul, James the son of Zebedee, and Simon Zelotes. Alford, the learned Catholic historian, says: " It is perfectly certain that before St. Paul came to Rome Aristobulus was absent in Britain." Aristobulus, who was advanced in years, was father-in-law to St. Peter, whose wife was the subject of the miracle recorded by St. Matthew. According to the Martyrologies of the Greek Church, " Aristobulus was one of the seventy disciples." He is mentioned by St. Paul in his Epistle to the Romans. He died at Glastonbury and was buried here. Writing A.D. 435 Theodorotus testifies: " Paul, liberated from his first captivity at Rome, preached the Gospel to the Britons and others in the West."

Good King Lucius

The legend of King Lucius was universally accepted as history in England in the twelfth century. Adam of Domerham, a Glastonbury monk, hands down the story that Colius, the British King, had a son named Lucius, who was the first Christian King of Britain, in whose day St. Faganus and St. Diruvianus came to Glastonbury. Sent by Eleutherius, Bishop of Rome, at the request of King Lucius in the year 166 A.D., they superintended and carried on the work so well begun here in the previous century; baptizing the British Royal Family who had embraced Christianity. They repaired the Little Wattle Church, and built a Church on the Tor, where formerly the Druids worshipped, the dedication being in honour of St. Michael. It is said that the St. Michael Churches on lofty eminences invariably represent pre-Christian places of worship converted to Christian use. The British Church suffered much persecution under the Roman Cæsars. In the reign of the Emperor Diocletan, 303 A.D., for two years persecution raged fearfully, and St. Alban won the Martyr's Crown. Who at Glastonbury won the Crown of Martyrdom at that time, will perhaps never be told. But, in time, the Church began to enjoy a greater tranquility, and to gain adherents amongst the wealthy and powerful in the land. The Emperor Constantine, a prince of British birth and education, who succeeded his father 306 A.D., with his mother, the Empress Helena, became adherents of the Cross. In Prof. Haverfield's words: "With the fourth century we find a fully grown British Church. In the year 314 Bishops of the Church were summoned by the Emperor Constantine to the Council of Arles. At this Council three Bishops of the British Church were present and subscribed to the decrees of the Council. They were Eboricus (Bishop of York), Restitutus (Bishop of London), and Adelphius (Bishop of Caerleon), all Romano-British cities. In the great Councils of the fourth century—at Nicæa 325, Sardica 347, Aminum 359—British Bishops took part."

St. Patrick—Glaston's First Abbot

Monasticism was unknown in Western Europe before the end of the fourth century. St. Martin of Tours was the first to introduce it into Gaul. His nephew, the Apostle of Ireland, is supposed to have seen it at work when visiting Tours. Coming to Glastonbury A.D. 449, St. Patrick did all he could to propagate the monastic fervour he had witnessed at Tours. Disappointed with the system followed here, he gathered the twelve brethren together, bringing them under monastic rule. And taking upon himself, although unwillingly, the office of Abbot by the wishes and votes of all, he showed these same brethren how to live the life of the cloister. Under such a leader it is likely the idea took root and spread, in which case Glastonbury may have been a flourishing monastery many decades before the coming of St. Augustine. Ussher, in his "Antiquities of the British Church," says: "That golden star, St. Benedict, had not yet arisen, who should illumine the whole earth with his doctrine and by his example." The monastery of St. Patrick was situate at Beckery, to the south-west of the town, a place repeatedly spoken of as the "Island of Beckery" by all the old writers. Hidden beneath the grass at Beckery are the foundations of St. Patrick's monastery, and the Chapel of St. Bridget, for they were uncovered by the Glastonbury Antiquarian Society in 1887-8. Within the outer lines of the rectangular building were the foundations of a much earlier and smaller chapel, which seems to agree with the record of John of Glaston that the Chapel on Beckery Island was first dedicated in honour of St. Mary Magdalene, but later to St. Bridget. St. Bride, or Bridget, worked here with St. Patrick, and the field at Beckery and the land adjoining are still called "Bride." The figure of St. Bride milking her cow can be seen on the Norman doorway in the Abbey, as well as on St. Michael's Tower on the Tor. Her day is February 1st. William of Malmesbury says it was not thought certain that St. Bridget lay at Glastonbury, though she had left memorials of her stay there—her

wallet, her bell, and her weaving instruments. According to Adam of Domerham this community in the Island of Beckery existed for several centuries, and was known as a celebrated seat of learning.

Chapel on Tor Repaired by St. Patrick

It is related that St. Patrick accompanied by his brother Willias, ascended with difficulty the Tor, where he found the ancient oratory built by Faganus and Diruvianus almost in ruins. Finding an old book there, he learned that the Chapel had been built by Revelation and held in vast Veneration by early saints. Patrick and his companions spent three months in fasting, prayer, and watching, during which time a vision of our Saviour Christ signified to him that he was to honour the same Archangel in the same place. After St. Patrick's vision he and his religious below were convinced that the Chapel on the Hill was likewise chosen of God for the exercise of Christian devotion. Whereupon two Irish monks, Ogmar and Arnuphus, whom he had brought with him out of Ireland, desired to go up the Hill and constantly attend on the said Chapel, where they not only lived, but ended their days. And that the service of God should be constantly performed there St. Patrick appointed that two brethren should reside on that Hill for ever. St. Patrick having repaired St. Michael's Chapel, from that time the Hill was called the Hill of St. Michael or St. Michael's Mount, by which name it was known until the Reformation, after which it was called Glastonbury Tor.

St. Benignus, Abbot

A story is told of how St. Patrick (there were several Patricks) came back from his labours in Erin to his native Avalon. When at Meath, in Ireland, he lodged with one Sesgnen, and loved the little gentle son of his host, whom he baptized and called Beneen or Benignus. He took care of the lad and educated him until he made him Bishop of Armagh. Eventually Benignus followed

St. Patrick to Glastonbury, and at his death succeeded him as Abbot. The Very Rev. the Dean of Wells (Dr. Armitage Robinson) in his book, "The Times of Dunstan," writes of the historical importance of the newly-discovered Bosworth Psalter, which was almost certainly written for St. Dunstan's use at Canterbury. To this remarkable book is prefixed an old Glastonbury Calendar which contains, among others, the following entries: St. Patrick, senior, in Glaston; St. Patrick, Bishop; St. Bridget. This seems to bear out the tradition current in Dunstan's boyhood of Irish Pilgrims coming here to visit his tomb, though some men said it was not the Irish Patrick's tomb, but that of a namesake. This Calendar allows for both. Bishop Moran of Ossary in his "Irish Saints in Great Britain" says:—"It was a tradition at Glastonbury that St. Patrick the Apostle of Ireland was once a religious there, and it seems fairly certain that another St. Patrick, called by St. Angus 'the tutor of our Apostle,' was Abbot of the Monastery. Some of this elder Saint's remains were long preserved at Glastonbury, which naturally attracted Irish Pilgrims. In later times the legend grew up that these remains were those of the Apostle of Ireland himself." After Benignus we read that St. Kolumkilla joined the twelve brethren in Avalon; and thither also came Gildas from his hermitage on Steep Holm, from his diet of sea-gulls' eggs and fish, to be welcomed by the Abbot, and to end his days in the Old Church. Among others came St. David of Menevia bringing gifts and offerings, and anxious to make its sanctuary his final resting-place. A very ancient inscription cut in brass was formerly affixed to a pillar which St. David erected in St. Mary's Churchyard. The inscription related in brief the coming of St. Joseph of Arimathea and the dedication by our Lord Himself of the Church built in honour of his Virgin Mother; the vision of St. David; the Chapel or chancel added by him to the east of the Wattle Church and the gift of his famous sapphire. The foundation of this pillar erected by St. David 1,400 years ago was discovered in 1921, and is

seen where the bank slopes on the North side of St. Mary's Chapel. St. David's sapphire remained until the Dissolution.

King Arthur and Glastonbury

From about the year 500 to 596, when the Benedictines came, there is no record save that of Arthur and his Knights. There is no reasonable doubt that Arthur was a true historical personage, a paramount chief of the British and worthy of the title of King. It has been said that the name Arthur denotes a leader, and this may account for the spread of legends of a great Arthur over widely-sundered areas. Although numerous traditions float over spots which were the scenes of King Arthur's exploits, the exquisite story of King Arthur and of his Knights of the Round Table, and of their Quest of the Holy Grail with its high purposes and noble ideals, will forever cling around the Hill of Camelot in Somerset and the Abbey of Glastonbury. The Welsh songs are full of praises of King Arthur's fight with Cedric, the Saxon King. The "Saxon Chronicle," however, unwilling perhaps to record so severe a defeat, is silent on the subject; but Cedric was never able to push his way into Somerset. Leland was a great vindicator of Arthur's fame, and describes him as often visiting Glastonbury. A curious legend is related by John of Glaston of how the Blessed Virgin appeared to the King in the Chapel of St. Mary Magdalene at Beckery. Arthur is described as changing his arms at this time. For whereas they were silver with three lions red turning their heads to their backs, he made them to be green with a silver cross (vert, a cross bottonee argent) in memory of the crystal cross given him by the Blessed Virgin in the Chapel at Beckery. In all likelihood Arthur bestowed this coat on the Abbey at his passing. The following, which connects King Arthur with Glastonbury, is from Sebastian Evans' translation of "The High History of the Holy Grail":—"Thereafter I went to a hermitage by the sea. . . . I rose one night at matins and looked

under my hermitage and saw that a ship had taken haven there. I went thither when the sea was retreated and found within the ship three priests and their clerks that told me their names, and how they were called in baptism. All . . . came from the land of Promise, and told me that Solomon had cast three bells, one for the Saviour of the World and one for His sweet Mother; and one for the honour of His Saints, wheretore they had brought this hither by His commandment into this kingdom for that we had none here." On Cadbury Hill, the Camelot of the Romance, it is said the British-hero King held his Court. Here he prepared for his great stand against the Saxon foe; hence he rode forth to his twelve great fights; and hence he was carried dying to the "Island Valley of Avillion," on the magic ship, into spaces of faerie and legend. The site of the Battle where King Arthur received his mortal wound at the hands of his traitor nephew, Mordred, whom the King left dead on the field, is said by Prof. Rhys to be known in Welsh as the Battle of Camlin, but in English as the Battle of Camelot. A Latin poem in a Cotton MS. tells the story of the Passing of the King:—"Piloted by Barinthus, skilled in the navigation of the seas and in the knowledge of all the stars of heaven, hither we brought Arthur sore wounded at the Battle of Camlin. With him as captain of our barque hither we came with our Prince; and Morgain receiving us with due honours, laid the King upon her couch covered with embroidered gold. With her own hand she uncovered the wound and examined it long. At length she declared that health might return if his stay with her be prolonged; and if he were willing to submit to her healing art." But it is said Morgain's skill failed and King Arthur died on May 21st, 542, that lady taking upon herself the chief care of his funeral, which was managed with much privacy. According to the myth King Arthur does not really die, but will return again after a long sleep. So powerful was the influence of King Arthur that belief in his return from the mystic Isle of Avalon was cherished alike by patriotic enthusiasts and chivalric

dreamers. The former regarded their hero as waiting to march forth to assail the Saxons and deliver Wales from the English yoke; while chivalrous dreamers see him as a ghostly king holding solemn court at midnight on Cadbury Hill; as a shadowy figure followed by spectre-knights, whom the country folk behold in the moonlight in the vicinity of Camelot; or as a solitary wanderer in lost Lyonesse, once a prosperous, but now a submerged, kingdom, the mountain-tops of which form the Scilly Isles of our day. King Arthur was buried in the shadow of the Wattle Church, where Lancelot afterwards brings Guinevere. From Malory's "Morte d'Arthur" we learn that Lancelot came to the Hermitage at Glastonbury, and there did penance seven years for his treachery to the King, after which he gained pardon. Hollinshed in his "History of England" tells us "that King Arthur was brought to Glastonbury to be healed of his wounds by the healing waters there." There can be little doubt that the legend of Arthur's end implied that he was supernaturally removed to the Happy Island of the Blest, where his wounds should be healed and whence in future he should return. And so the legends of King Arthur grew. They lived in the songs of the Bards and in the talk of the common folk, travelling by way of the monkish chronicles right down the ages. Writers in the twelfth century, piecing together stray fragments, and as some believe, with the aid of the imagination, made a great Legend. Geoffrey of Monmouth, monk and chronicler (1100—1154) and Bishop of St. Asaph (1151) was the author of the "Historia Regum Britanniæ," a delightful history which gave so great an impulse to the formation of the Arthurian literary cycle. Geoffrey's work soon became popular and furnished the romance writers with a starting point; but the Arthurian Romance itself did not take shape until after 1170. Sir Thomas Malory (about 1470) idealised the misty figure of Arthur and made his followers Knights of the Age of Chivalry. But of all the stories of the vast cycle of Arthurian Romance none has exercised a greater influence upon succeeding

ages than the Legend of the Holy Grail. It became an allegory of the aspirations of the soul, a symbol of that spiritual good after which all noble natures seek. This age-old legend of the Cup of Christ, which exerted such an extraordinary fascination over the mediæval mind, and was accepted for centuries as true history, was revived in modern times by Wagner in his Opera "Parsifal"; and inspired Tennyson's "Holy Grail." The Grail Legend, which has been entirely ignored by the Church, seems to point to a pre-Christian origin, many writers connecting it with the Cauldron of Regeneration of the Ancient Celt.

The Coming of St. Augustine

Before the Saxon invasion the Welsh Triads tell us there were three chief perpetual choirs in Britain—Caerleon, Ambresbury, and Ynys Avallon, which shows us that Monasticism was established in the British Church and at least three monasteries had become famous before the middle of the sixth century, for Ambresbury was destroyed by the heathen Saxons soon after 556 A.D. In the year 658 Coenwalch defeated the Britons at Pen Selwood, driving them back as far as the Parrett. As a consequence of this victory Glastonbury fell into the hands of a Saxon King—a King who was not only a Christian and well disposed to the Church, but also, as Bede tells us, the intimate friend of the great monastic leader, Benedict Biscop. The connection of the Benedictines with England began in 596, when Pope Gregory sent Augustine, accompanied by forty monks from his own monastery, on a mission to the Angles. Augustine was received in Kent by King Ethelbert and his Queen Bertha, who was a Christian. The mission was successful, for Kent following the King's example, became Christian; but no union took place between the new-comers and the Celtic Christians already in Britain, whose faith in the extreme west had survived the English invasion. At first Augustine had to be content with the conversion of Kent. But Rome won later; and Wales was swept into the spiritual

dominion of the Pope, as well as England, Scotland and Ireland. Augustine became the first Archbishop of Canterbury, the Metropolitan being moved from London to Canterbury at that time. Both the Pope and Augustine acknowledged the existence of the Church already established in Britain, and Augustine wrote to the Pope to know in what way he was to regard the British Bishops, to which Gregory replied that he might make common cause with them, and behave towards them with all brotherly feeling. Reference was made to the Arimathean mission to Britain in the quarrel between St. Augustine and the British Christians " who preferred their own traditions before all the Churches in the world." Celtic Christianity seems to have been distinguished by such minor peculiarities as the date of observing Easter and the mode of wearing the tonsure. The community of Christians who dwelt together at Glastonbury during the first six centuries do not appear to have assumed any particular name or garb until the year 605, A.D., when St. Augustine is said to have visited the Abbey and introduced the Order of St. Benedict, the monks of Glaston continuing ever afterwards Benedictines. Their dress being black they were known as the black monks of St. Benedict. The differences between the Roman and British Churches having been settled at the Council of Whitby, A.D. 664, the united church was organised by Theodore of Tarsus, Archbishop of Canterbury. With Arthur the glory of the British Arms had departed. The Celts gradually yielded their lands, and the Saxons, no longer pagan idolators, but nominally Christians, spared Church and altar, and retained them in God's service. Glastonbury passing into the hands of the Saxons, must needs have been not only an object of veneration, but a source and guarantee of tradition. Henceforth the history of the Abbey, although inseparably bound up with monkish mysticism, is in keeping with that of England, with the making of which it became intimately connected. Only the names of three Abbots of British race, after Benignus, have come down to us—Worget, Salemund, Bregoret.

History—Avalon A Monastic Island

The first piece of real history, and which makes Glastonbury a monastic island, is a grant by Gyrgan, King of Dumnonia, A.D. 601, who gave the Island of Ynyswytryn to the "Old Church" in the time of Abbot Worget. This document, which was copied by William of Malmesbury, was believed by Prof. Freeman to be a geunine one. Paulinus is mentioned as being a monk at Glaston, sent or left by St. Augustine himself to establish a modified form of the Benedictine Rule. John of Glaston says he was a monk here before his translation to York, where he became the first Archbishop. Paulinus "clothed the Old Church with boards and covered it with lead from top to bottom, so that the church should lose none of its sanctity." The piety of the converted Saxons showed itself in liberal gifts, Kenwalch, Kentwine and Baldred granting lands to the Church, the Manor of Pennard being given by the last-named monarch. But of all the West Saxon Kings Ine was the most munificent benefactor. On the advice of Aldhelm, afterwards Bishop of Sherborne, Ine built and endowed a monastery, and to the east of the Old Church he erected a church of stone. Hence arose a group of four Churches—the oldest built by St. Joseph of Arimathea; the next to the east by St. David; a third to the east of that built by twelve pious men from North Britain; while the Church of Ine was easternmost of all. The text of King Ine's Charter, signed in the Wattle Church in 704, still exists, in which he confirms certain rights and privileges then held by the church, and grants the monastery many privileges, amongst which was exemption from episcopal control. In his Charter he says "that he acts thus in his desire to strengthen the first church in Britain, and the foundation and origin of all religion." Ine went to Rome, and requested the Pope to take the Church into his protection, which the Pope consented to do. Besides plate, jewels, and costly vestments, Ine bestowed upon the Abbey the Manors of Brent, Doulting, Pilton and Sowey; he also gave to Glaston those lands at

West Monkton which the Abbey held until the Dissolution. After establishing the Church at Wells Ine resigned the crown and retired into private life as a Benedictine monk, spending his closing years at Rome, where he died. It is said that in the monastery at Rome which sheltered St. Augustine before he came on his mission to the Angles there is a tablet recording that in that monastery was a hospital founded for English pilgrims by the liberality of Ine; and that here the memory of King Ine is still retained, his obit or death commemoration being annually observed. From King Ine's reign the splendid dignity and wealth of the Abbey may be said to date. Under the Saxons its fame and sanctity spread beyond the bounds of the kingdom, receiving from time to time municifient benefactions, both from royal and private piety. In 802, Egbert, a West Saxon King, gave Butleigh to the Church at Glaston; and in 857 Etheldred gave a grant of land.

St. Neot a Monk at Glastonbury

We learn from "The Dictionary of National Biography" that, according to a tradition, St. Neot, who died A.D. 877 (?), and was a son of an elder brother of King Alfred, resigned his rights to kingship and became a monk at Glastonbury. His name, Neot—which means "the little one"—he derived on account of his short stature. Afterwards, for greater seclusion, he removed into Cornwall, and built a church and monastery at a place known to-day as St. Neots. His disciples buried St. Neot's body in the church which he had founded, where in later years his bones were elevated and placed near the altar. King Ine's monastery maintained a great reputation until the coming of the Danes, who ravished and despoiled it, being miraculously saved from their fury by two of the Danes being stricken blind. Afterwards wandering scholars from Ireland came, attracted by the traditions of St. Patrick. They came bringing their books as treasures for future scholars, and when Dunstan was a boy they undertook his education.

King Alfred and St. Dunstan

King Alfred and St. Dunstan are the two great names of our national history before the time of the Norman Conquest, and both names are closely connected with the traditions of Somerset. At the lowest tide of his fortunes Alfred the Great sought seclusion in the Somerset marshes in the neighbouring Isle of Athelney; but Simeon of Durham's "Life of St. Cuthbert" makes Glastonbury the place of his retirement for three years. Dunstan is remarkable as the first of a line of ecclesiastical statesmen; and after a thousand years of national history, full of revolution and change, the vivid personality of the great Dunstan still stands out perfectly human and real. His ecclesiastical policy which covered England with countless religious houses, all looking to Glaston as their fount, was only swept away at the Reformation. Dunstan became the first reforming Abbot of Glastonbury, the restorer of Monasticism in England, the wise counsellor of our Saxon Kings—Edmund and Edred; and then, as Archbishop of Canterbury, the leading statesman of the reign of Edgar the Peaceable. Dunstan was born at Baltonsborough, four miles from Glastonbury, about ten years after King Alfred's death. The Church at Baltonsborough is dedicated in his honour—the only such dedication in Somerset. Dunstan's father, Heorstan, was brother of Athelm, the first Bishop of Wells. His mother was Cynethryth. Through one or both parents Dunstan was connected with the royal house, and we learn from Dunstan's first biographer that Heorstan's property actually adjoined what he speaks of as "the royal island" of Glastonbury. All the surroundings of Dunstan's childhood were of a kind likely to foster religious enthusiasm, for Glastonbury was then reputed the most famous place in all the land. His education was undertaken by the Irish monks at Glaston; and being a youth of bright intelligence, he not only gained a wonderful mastery of the classics, music, and painting, but won fame as an artistic worker in gold and the metals. Through his uncle Athelm, Dunstan was

summoned to the Court of King Athelstan, where he gained much favour. But book learning made this dreamy youth unpopular with his companions. His fondness for the old Saxon songs and his mechanical skill were turned into a charge of the black arts. Soon there was no doubt of it. He had a harp which usually hung on the wall. One day there was a gentle breeze and the harp sounded " of itself." So when the harp sounded without hands there could be no doubt that its owner was a magician. Slander prevailed, and he was dismissed from Court. He went on a visit to his uncle Athelm, who was now Archbishop of Canterbury, and then comes the crisis of his career. Athelm was urging him to become a monk, but Dunstan, who had fallen in love and was seriously contemplating matrimony, was not ready for the sacrifice, contrasting, it is said, the attractions of the married state with the austere life of the cloister. A severe illness, however, brings him to a decision. He took the monastic habit, became a Benedictine, and not long afterwards he was ordained to the priesthood. On the death of Athelstan, 940, King Edmund begged Dunstan to return to Court; but notwithstanding the King's favour, jealousy again compelled him to seek the seclusion of the cloister. Whilst hunting on Cheddar Cliffs a miraculous incident moved the King to make amends, and he recalled the Saint.

Dunstan, 19th Abbot

By royal warrant Dunstan was appointed 19th Abbot of Glastonbury in 945, being installed with all honour by the King in person. Dunstan was still a young man, and it was he who initiated the great ecclesiastical changes of the time, replacing the secular clergy with Benedictine monks. From Dunstan bringing to this monastery a new congregation of monks arises the notion of his introducing the Benedictines here; but it appears from the Charter of King Ine the monks at Glaston in the year 725 were of the Benedictine Order. Whilst at Glaston Dunstan became the guide of King Athelstan's niece, the Lady Ethelfleda, who, on the death of her

husband, made over to Dunstan all her possessions. Under Dunstan's guidance she became a recluse at Beckery. About the same time his father died, leaving him all his possessions. This vast wealth Dunstan used in the furtherance of religion, in the promotion of learning, and in encouraging the monastic revival. He added to the monastic buildings and rebuilt the Church. After ten or fifteen years of steady quiet labour, which built up the fame of Glaston as the one school of true monastic life in England, men of high birth and eager spirit were once more attracted to the cloister. Every English Monastery of the future looked back as to its parent to the cloister that rose to realise the dream of Dunstan's youth, and every great monastic school looked back for its model to the great school in the West. Meanwhile the assassination of King Edmund at Pucklechurch in 946 called Edred his brother to the throne. Edred, though a good man, was altogether unfit to be King; and the wisest thing he did was to select the young Abbot of Glaston as his "Prime Minister" and lord high treasurer. Thus at the early age of 30 years Dunstan was virtually ruler of England. We are told that King Edred gave into Dunstan's hands all his estates and committed to him the ancient treasures of the royal house to be kept in the security of the monastery. Dunstan not only ruled Glaston, but ruled the King as well. Glastonbury now became the centre of influence in the land, and from the Abbey went forth orders which shook the whole realm. Edred, who bravely fought against a painful bodily infirmity, as Alfred his grandfather had done, would have rewarded Dunstan with a bishopric, but the Abbot refused to leave his side as long as he lived. After his death in 955 Edmund's elder son, Edwy, was chosen to the joint rule of Wessex and Mercia. At once a reaction set in against the powerful Minister, and Dunstan was driven beyond the sea, finding welcome in a monastery at Ghent. In 959 Mercia revolted against Edwy's mis-rule, and at the age of 16 Edgar, his younger brother, was chosen King of the country north of the Thames. He at once

recalled Dunstan, who was made bishop, ruling for a while the vacant Sees of Worcester and London. Edwy died in 959, and the kingdoms were united under Edgar, who thus became the first King of England. Dunstan then became Archbishop of Canterbury. Whilst at Glaston he built an organ for the Abbey Church, which was "a mighty instrument with innumerable tones, blown with bellows, and enclosed in a gilded case." The curious legendary tale of the conflict with the Devil or the underlying fact of Dunstan's devotion to craftsmanship in metal no doubt explains the quaint representation of him in pictorial art as holding pincers in one hand and pastoral staff in the other; hence also it is that St. Dunstan is the Patron of Goldsmiths and blacksmiths in Great Britain.

King Edgar Crowned in Bath Abbey

King Edgar, who reigned wisely, brought peace to England, and ranks amongst the noblest of our Kings. On Whit-Sunday, 973, King Edgar's coronation was celebrated in Bath Abbey with extraordinary splendour. He was crowned by Archbishop Dunstan in conjunction with Oswald, Archbishop of York, and all the then Bishops of England. There is one great ceremony that the Nation owes to St. Dunstan, and that is the coronation ceremony of her Kings. At the coronation of Edgar at Bath the Bishop of Bath and Wells was his supporter. And from that day to this the Bishops of this Diocese have held this title and position by virtue of office — the very survival of the right emphasizing the magic of St. Dunstan and the power of the great Abbey of Glaston in the Kingdom of Wessex. In 962 King Edgar granted a Charter to the Monastery, which contained the following: "That none should be Abbot here but a monk of the House . . . that no person, bishop, prince, or commander should enter the Island upon any lawsuit, or other account, without the Abbot's permission, as had been granted by other Charters." This Charter, confirmed by Bull of Pope John XIII., Edgar

brought personally to the Abbey, laying his sceptre, curiously made of ivory, upon the altar with the Charter. He caused his sceptre to be divided, one-half of which he left with the Abbot. He gave great grants of land to the Church of the Blessed Virgin Mary, 56 hides of land for the use of the monks; vestments, a cross of gold and silver for the high altar; and a silver shrine covered with gold and ivory images. King Edgar not only had his Palace at Edgarley, but according to John of Glaston Edgar himself was born there. Although we are told the name of Edgar is preserved in the name "Edgarley," it has a further interest, inasmuch as those who consider that the Battle of Ethandune (Edington) was fought on the Polden Hills in Somerset and not in Wilts, identify Edgarley with the "Eglea" of King Alfred's night halt. King Edgar died at the age of 32, and was buried in the Abbey. Dunstan lived under six successive Anglo-Saxon Kings, surviving even to the reign of Ethelred, father of Edward the Confessor. He taught Kings and Princes how to rule the State in a Christian spirit, and to appreciate the truth that the end of all government was the happiness of the people. In William of Malmesbury's book on the Antiquities of Glastonbury, which was written about 1135, we find mention of the bridge at Baltonsborough, which was built by "Wulgar with the Beard" in the time of St. Dunstan, and mention also of Dunstan's Dyke or Ditch. The following is an extract from a Paper, "A Light in the Dark Ages," read by the Rev. T. G. Crippen to the Glastonbury Antiquarian Society in the year 1904 :—"

"A Light in the Dark Ages"

Moreover, Dunstan, though a saint and a hermit, dearly loved a joke. He was none the worse for that. One night there was a horrible noise; whatever it was, it astonished the natives, who wondered whatever it could be. Somebody suggested that probably Dunstan could tell; so they concluded to ask him. 'Oh, yes,' he said, 'I can tell you all about it. I was working at the forge last night, and the devil paid me a

visit in the shape of a monstrous fine woman. I knew him though, and was perfectly sure he was after no good. So I just took hold of him by the nose by a pair of red hot tongs. I daresay you heard him roar, for I'll be bound he was heard three miles off.' The best of the joke is that the blockhead who wrote Dunstan's life in the next generation did not see the fun of it, and actually told the story as a matter of fact." After the death of King Edgar, Dunstan, who was now an old man, devoted himself more exclusively to the spiritual work of his Province. He died on 19th May, 988, at Canterbury, and was buried there. But the Glastonbury Monks claimed that in a moment of disaster his bones were brought for safer keeping to Glastonbury, where they were long one of the chief relics and treasures. Of his devout life there was never any question, and almost as soon as he was dead the instinct of the English people acclaimed him a Saint. He was canonized, and in 1017 Canute ordered St. Dunstan's Day to be kept on May 19th. Yet to many minds his name calls up no thoughts save that of one of the silliest of silly legends. But in authentic records Dunstan, the greatest man born and reared on Glastonbury soil, stands forth as the great minister of successive West Saxon Kings when Glastonbury stood first among English Sanctuaries—the chosen burial-place of Kings. Through the monastic revival of St. Dunstan Glastonbury did good work, giving Canterbury seven Archbishops, and furnishing Bishops for 21 Sees. King Edmund the second, surnamed Ironsides, gave 17 hides of land to the Abbey, and bequeathed his body to be buried there.

King Canute at Glastonbury

In 1032 Canute came, bearing a glorious pall wrought with pearls and ruddy apples, with other gifts of jewels and beaten gold, and prayed at the tomb of his royal brother asleep in quiet Avalon. He also confirmed all the privileges his predecessors had granted to the Monastery. Canute not only granted a Charter to the Abbey, but gave it this remarkable

privilege: that no subject should enter Glaston Twelve Hides without leave or permission of the Lord Abbot. In 1040 Hardicanute enriched the Abbey with a superb shrine for the relics of St. Benignus. At this time the wealth and power of the Abbot of Glaston was enormous; his list of manors very numerous; his privileges and immunities, derived from royal charters, were such as perhaps no other subject had ever enjoyed; he was exempt from episcopal jurisdiction; he was first in rank among the mitred Abbots of England, a dignity which belonged to Glaston until it was transferred to St. Albans by Pope Adrian in 1154.

Ailnoth, the Last Saxon Abbot

Glastonbury being a stronghold of English traditions, it is not surprising that one of Norman William's first acts should have been the curtailment of the powers of the great Abbey in the West. The last Saxon Abbot, Ailnoth, being one of the principal men in the nation at that time, was deposed in 1077, and sent away into captivity in Normandy; and the Abbey passed into the hands of Norman monks, whose impress has remained upon its fabric down to the present time. The accession of William the Conqueror to the throne of England appears to have been severely felt by the Church at Glastonbury. The list of its Manors soon shows a lamentable deficiency. Nor was the loss of their property the greatest evil which befel the monks; for in the place of the Saxon Abbot, Ailnoth, a rapacious Norman, Thurstin, was forced upon them. This Abbot tyrannized over the poor monks. He pinched them in their diet, squandered their possessions, and treated them with great cruelty. At length the sturdy spirit of the Saxon Monks was roused to resistance, and on their refusal to submit to his novel method of plain song, which the monks did not like, he brought soldiers to subdue them. Rebellion burst forth like lightning flash, and the monks fled from the Chapter House to the Church, clinging for sanctuary to the high altar. Crosses, images, and shrines were

overthrown, and some of the monks using benches and candlesticks fought hand to hand with the soldiers. Besides the two that were slain, fourteen more of the monks were wounded, in spite of the sanctity of the place. Thurstin was very properly sent back to his Caen monastery; but he managed to get possession of the Abbacy once more after the death of William by paying to William Rufus 500 pounds of silver. With his return many of the monks went away until after his death in 1101. In order to make some amends the Conqueror confirmed to the monks the lands which they complained had been unjustly taken from them. After Thurstin's second coming Glaston appears to have entered upon an age of great building. He began to rebuild the church of St. Dunstan, but on a larger scale. Between Thurstin's time and the year 1171 the Abbey was transformed, rebuilt, and vastly added to. Herlewinus, the successor of Thurstin, appointed Abbot about 1102, is said to have laid the church level with the ground, spending £480 on the foundation of a new fabric. Beginning to build the church anew, he continued the work during the nineteen years of his abbacy. He was succeeded by Siegfrid, who in 1125 was made Bishop of Chichester. Being an opponent of King Stephen he was deposed, and returned to Glaston to live as a simple monk; but eventually he went out to convert the pagan Norwegian. In 1126 Henry of Blois, brother of King Stephen, became Abbot. Under his powerful influence and protection the monastery flourished. He was a very able administrator, and he recovered several of the Manors which the Conqueror had violently taken away from the monks. Of Henry of Blois, Adam of Domerham says, that "he built from the foundations the Bell Tower, Chapter House, Cloister, Lavatory, Refectory, Dormitory, and Infirmary with its Chapel; a beautiful and ample palace; a handsome exterior gateway of squared stones; a large brewhouse; many stables for horses; and other works; besides giving many ornaments to the Church." In this Abbot's time there is again distinct evidence of the existence of

the " Old Wattle Church," it being recorded that he gave an annuity for the maintenance of a wax candle to burn perpetually before the image of the Virgin Mary in the " vetusta ecclesia." By this time the differences between Englishman and Norman were settled, and when this Abbot died in 1171 he had undoubtedly founded Glaston in the new nation which the Normans had made. The next Abbot was Robert, a monk of Winchester, who ruled eight years. About the year 1179 Henry de Soliaco, of royal blood, was appointed Abbot; but after a couple of years he was translated to Worcester. The revenues of the Abbey seems to have been great enough to tempt King Henry II. to keep them in his own hands, which he did for nigh on six years.

A Terrible Fire destroys the Abbey and the Old Wattle Church, 1184

On St. Urban's Day, May 25th, 1184, a great fire arose and swept all away. The whole monastery was destroyed, with the exception of a chamber and a chapel built by Abbot Robert, which served as a refuge for the burnt-out monks, and the bell-tower built by Henry of Blois. The Old Church, " then venerable with the weight of a thousand years" was swept away, to the great grief of the monks.

King Henry II. starts to Rebuild the Abbey

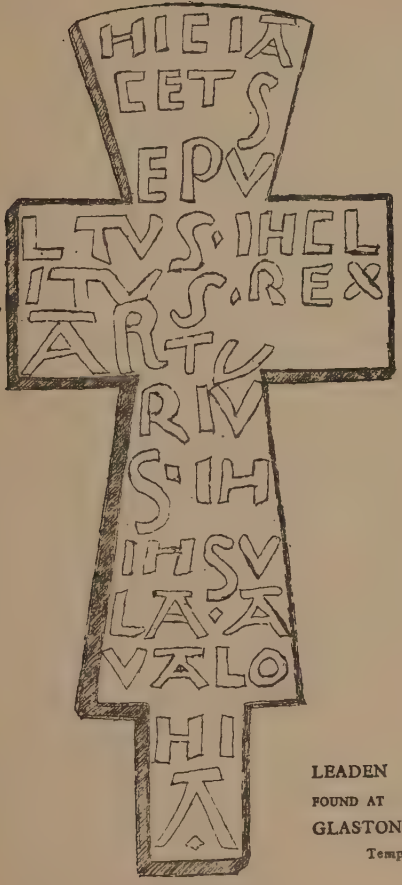
King Henry II., desirous, no doubt, to multiply good works in order to atone for the murder of Becket, undertook to rebuild that which was now a desolate ruin. He committed the care of the Abbey to the custody of his Chamberlain, Ralph Fitz-Stephen. The King issued a Charter, practically making himself responsible for the cost of rebuilding the church. The Charter introduces a recital of some of the ancient glories of Glaston, the following lines shewing the spirit by which the King was actuated :— " But chiefly that the town of Glastonbury in which the ' Vetusta Ecclesia ' of the Mother of God is situated, which is truly reckoned to be the source and origin of all religion in England, should be free above others,

together with its islands, etc." This Charter being obtained, Fitz-Stephen and the Monks soon set to work. The building of St. Mary's was a triumph of speed, and from the blackened ruin the Chapel rose to a design of simple beauty. Naught could exceed the grace of the interlacing round arcades, the lofty round-headed mullioned windows, the deep recessed doorways with such a profusion of chiselled ornament, and slender turrets soaring at each corner. By St. Barnabus Day, June 11th, 1186, or probably by the same date in the following year, St. Mary's Chapel was ready for the service of the monks, the consecration being performed by Reginald, Bishop of Bath. It is said the Chapel was not completed until 1216. It is very probable that the whole of the great church was swept away, leaving a clear space and no buildings whatever to trammel the architect's design. Adam of Domerham writes : " Fitz-Stephen repaired all the offices, and, afterwards, laying the foundations of a most beautiful church, carried them to the length of four hundred feet, and to the width of eighty feet. Pressing on rapidly with the work, he spared no expense. What he could not obtain from the revenues of Glastonbury, that the royal house supplied. Building then a good part of the church, he would have completed the rest if God had prolonged the King's life. But alas ! covetous and too ready Death snatched him away, and so inflicted another wound upon the monks who were only just recovering from their last misfortune."

King Arthur's Grave Discovered

In the reign of King Henry II. the discovery and exhumation of King Arthur's remains took place, which had remained unmolested in the Isle of Avalon during the space of 640 years. Camden, on the authority of Giraldus Cambrensis, who professes to have been an eye-witness of what he describes, gives the following account : " When Henry the Second, King of England, took knowledge out of the British Bards or rhymers, how Arthur, that most noble worthy of the Britons, who by his martial powers had many a

time daunted the fury of the English Saxons lay buried here, between two pyramids, he caused the body to be searched for; and scarcely had they digged seven foot deep into the earth but they alighted upon a tomb or grave stone, on the upper face whereof was fastened a cross of lead, grossly wrought, which, being taken forth, showed an inscription of letters; and under the said stone, almost nine foot deeper, was found a sepulchre of oak, made hollow, wherein the bones of that famous Arthur were bestowed." This description contains a piece of internal evidence which appears strongly to vindicate the veracity of the narrator. The usual mode of interment of persons of importance in the reign of Henry II. was to enclose the body in a stone coffin. If Giraldus had invented the story he would probably have represented the hero as buried in a coffin of stone; but he distinctly says "a sepulchre of oak made hollow." It can hardly be supposed that unless he had seen it he would have described a mode of interment which modern research has proved to have been sometimes used among Celtic Britons, with whose customs Giraldus was most likely totally unacquainted. Near the bones of Arthur were found those of Guinevere. According to an eye-witness, when the tomb was opened the Queen's body seemed to be perfect and whole, her hair, neatly plaited being of the colour of burnished gold, which, on being touched by the finger of one who stood by, fell to dust. The relics were afterwards deposited in a chapel in the Church, where they remained for 85 years. The leaden plate, in the form of a cross, found in King Arthur's grave bore this inscription: "Hic jacet sepultus inclytus Rex Arthurus in Insula Avallonia." ("Here lies interred in the Isle of Avalon the renowned King Arthur.") It was deposited in the treasury of the Abbey; and in the reign of Henry VIII. was seen by Leland. What became of the relic at the Dissolution is not known. With the death of Henry II., in 1189, all building was stopped, for the mind of Richard of the Lion's Heart was more directed to military affairs, and no building was carried on again until 1235; and the



LEADEN CROSS
FOUND AT
GLASTONBURY
Temp: Hen: ii

FROM HOLLAND'S EDITION OF CAMDEN MDCX

century had passed before the next consecration is recorded, which took place on the day of St. Thomas the Martyr, 1303. The church itself was not completed until the first quarter of the fourteenth century.

Distressful Conflict with Bishop Savaricus

With the coming of Savaricus to Glastonbury a time of turmoil was entered upon.

He was elected Bishop of Bath by the monks of Bath, and consecrated in Rome in 1193. The Monastery had aimed to be independent of the Bishop, and Savaricus sought to counteract this tendency. In order to effect his purpose at Glastonbury he persuaded his cousin, the Emperor Henry VI. of Germany, to demand as a condition of King Richard's release from imprisonment in Germany that the Abbey should be given to him. To make the way for this clear the Abbot was appointed Bishop of Worcester, and the rich Abbey of Glastonbury was added to the See. Savaricus, who had remained in Germany after Richard's release as one of the hostages for the full payment of his ransom, styled himself on his arrival in England, " Bishop of Bath and Glastonbury." This remarkable transaction strikingly illustrates the high position, the unbounded wealth, and princely honours of this Abbey; for its dignities and revenues were considered, even in foreign lands, partly sufficient for a King's ransom, and that King a warrior and hero whose chivalry and greatness still shines resplendent on the pages of England's history. Savaricus lost no time in asserting himself. On Whit-Sunday, June 6th, 1199, he was enthroned in the Monastic Church. The day before, the Precentor of Wells came to Glastonbury and obtained by violence the key of the gate. On the Bishop's arrival he broke open the doors of the church which had been closed against him, and " having indecently arrayed the Canons of Wells and other seculars in the vestments of the Abbey, he entered in procession." Some eight " traitor " monks met him, and the ceremony was performed. The refractory monks were imprisoned in the infirmary, but next day they bowed to the

inevitable and signed a document of submission. But it was a consent under duress, and revolt soon broke out. On the 25th January, 1200, William St. Faith, the Precentor of Wells, and a band of lay folk came to Glastonbury, and after a scene of violence in the church carried off five monks as prisoners to Wells. The Glastonbury writers are naturally vehement in their complaint of the rapacity and cruelty of the invader and oppressor, and a piteous tale was sent to the Pope of the Bishop's outrages and the monks' sufferings. Pope Innocent was moved to tears by it, as the brethren report in their answer, and promised that he would protect them. On August 8th, 1205, far away in Italy, Bishop Savaricus found, as his epitaph says, his last day of life and his first day of rest. But it was not until 17th May, 1219, that Bishop Jocelin abandoned the double title of Bath and Glastonbury, and the twenty-six years of distressful conflict came to an end. The monks agreed to resign a goodly proportion of their manors to the Bishop, who in return abandoned his claim to the Abbey.

The Abbotship Restored to the Monks

The monks having had their abbotship restored to them, William Vigor was elected, and though no mention is made that he did anything in connection with the building of the church, he is said to have cherished the monks with fatherly care. The summary of benefits he conferred on the Monastery begins: "In the first place he improved the beer." He died in 1225, and was buried in the Chapter-house. In 1233 Robert, Prior of Bath, was made Abbot against the wishes of the monks, and voluntarily resigned in 1234, the monks granting him a pension. Michael of Ambresbury, a man of considerable business qualifications, was next appointed. During the eighteen years of his rule he is recorded not only to have cleared the Abbey of its difficulties, but to have left it in a flourishing condition. It is said that altogether, within and without the monastery, he erected one hundred houses from

CHAPEL OF ST. THOMAS OF CANTERBURY -
NORTH TRANSEPT.

their foundations. He resigned in 1252 on account of old age; but the monks provided him with chambers at Glaston, with a full allowance of food for himself and servant. The monks assigned him the Manor of Meare, with a residence and £160 a year for the support of himself and his attendants, so fully did they desire to recognise the services he had rendered them. He only lived about six months in his retirement. Leland, who visited the Abbey before the Dissolution, records his tomb as then standing in the north transept.

The Transepts Completed

It seems probable that the transepts were now complete, and the building of the choir begun. The central tower rested on four arches, whose piers formed a square of forty feet, the two eastern piers which led into the choir are still standing; the transepts extending a distance of nearly 175 feet from north to south. Roger Ford, a native of Glastonbury, a man of great literary attainment and famous eloquence, who succeeded Abbot Michael, died while on a visit to the Bishop of Rochester, and his body was carried to Westminster. Robert Petherton, appointed in 1260, worked very successfully in looking after the property of the Abbey, obtaining instruments of confirmation and considerable concessions. Adam of Domerham, giving an account of his death in 1274, being amongst those present at the funeral, writes: "His body was buried by the neighbouring Priors and Abbots who had been invited for the purpose, and lies before the Altar of St. Thomas the Martyr on the left hand of Abbot Michael."

The Choir and Nave Nearing Completion

On St. Barnabas' Day, 1274, John of Taunton was duly elected Abbot. The work of the completion of the church must have proceeded rapidly during his abbacy, for we read that he completed the choir and the west end of the nave. The choir consisted of four bays, whilst the nave was divided into nine bays. The unity of style so far as had been

preserved in a manner remarkable in view of the prolonged period over which the erection of the Abbey spread. In the surviving fragment of the west end of the Nave a new departure in style is discerned, the Early English being substituted for the original transitional type.

The Galilee Built The work of covering in the space of about sixty feet between the west end of the Nave and the east wall of St. Mary's Chapel, which was commenced by Abbot Michael of Ambresbury, was completed by John of Taunton, being built into the West wall of the great church. This ante-chapel or Galilee consisted of three bays. In the centre bay were doorways leading into the Holy Churchyard on the South, whilst that still remaining in the north wall led into the Churchyard of the laity. The eastern bay was occupied by a flight of steps which led up from the lower level of the Lady Chapel to the higher level of the great church beyond. The eastern wall of the Lady Chapel was then taken down and an arch erected; and it is probable that the altar was advanced eastwards into the Galilee.

King Edward I. and Queen Eleanor at Glastonbury The event of the tenure of office of Abbot John of Taunton was the visit of Edward I. and his Queen, Eleanor, to Glastonbury. They arrived on April 13th, 1278, the Wednesday before Easter, being joined the next day by the Archbishop of Canterbury. The privilege of sanctuary had been enjoyed by the Convent of Glaston from early Anglo-Saxon times, though it was not formally sanctioned by Charter till the eleventh century. Glastonbury being a recognised place of refuge, at whose threshold the King's writ ceased to run, Edward bowed to the rights of the Monastery, and held an Assize at the adjacent village of Street, outside the Glaston Twelve Hides. On Easter Tuesday the Abbot entertained the Royal Party, and proceeded to open the tomb of King

Arthur. The King was particularly struck with the large size of the bones of Arthur, showing how tall a man he must have been; and Edward himself was called "Longshanks." On the Wednesday, amidst a scene of solemn splendour, the King bearing the bones of King Arthur, and the Queen those of Guinevere, wrapped in most precious palls, they placed the relics in a black marble tomb in the midst of the freretory, to the east of the high altar, beyond the reredos, where they rested for 250 years, only being swept away at the Reformation. John of Taunton died on Michaelmas Day, 1291, and was buried in the north transept, he being the third Abbot buried there since the church was commenced. The next Abbot was John of Kent. At this time frequent gifts to altars are chronicled, from which we may conclude the church was nearing completion. This Abbot furnished the completed choir, bestowing many rich vessels on its altars. Prof. Willis in his "Mitred Abbeys" says: "John of Kent died on the 14th Nov., 1303, and was buried in a fine new tomb which he had built for himself on the north side of the Altar."

The Abbey Church Dedicated

A very important event takes place during the time of his successor, Geoffrey Fromond, who was elected on the day of St. Thomas the Martyr, December 29th, 1303. This Abbot, so John of Glaston records, caused the conventual Church of Glastonbury to be dedicated, so it seems clear that by this time the high altar must have been set up in the Choir. Thus, between the laying of the foundations by Ralph Fitz-Stephen and this dedication one hundred and twenty years have elapsed. Abbot Fromond completed the central tower and commenced the great hall of the monastery. He spent a thousand pounds and more on buildings within and without the Abbey, and began to build the Abbot's Kitchen. Leland gives his tomb amongst those in the south transept. Walter of Taunton gave many magnificent gifts. John of Glaston gives this account of him: "He constructed the Rood Loft of

the Church, with ten images, and erected a large Cross with the Figure of our Lord, and of Mary and John." He was buried, according to Leland, in the north transept, adding " before the image of our Lord crucified," so that his tomb was probably beneath the arch leading into the north transept. Adam of Sodbury, who was elected on February 5th, 1323, completed the nave, and the interior of the great church was finished. The Abbey generally was in the Early English style, but there were features which suggested a greater age, while the zig-zag and other decoration show that the builders desired to make their style fit in as much as possible with that of the twelfth century Lady Chapel. The Abbey measured 400 feet in length, 80 feet in breadth, the nave 220 feet, the transepts 175 feet across, and the choir 155 feet. Abbot Sodbury added considerably to the embellishment of the church. He adorned the High Altar with a large Image of the Blessed Virgin Mary and a Tabernacle of beautiful workmanship; he built the altars of St. Silvester and St. George; he vaulted the greater part of the nave and ornamented it with beautiful paintings; he gave the large clock (horologium) made by the monk Peter Lightfoot, with remarkable figures and processions; and an organ of wonderful size. He cast eleven bells, six of which he hung in the church steeple, the other five in the clock tower, adjoining the south transept.

Edward III. and Queen Philippa Entertained Adam of Sodbury entertained Edward III. and Queen Philippa at Christmas, 1331, costing him eighty pounds (£80). After bestowing great gifts on the monastery, the Royal Party went to Wells. Adam of Sodbury was buried in the nave which he himself had vaulted, Leland adding in his list of the tombs that his mother was buried on his left hand and his father on his right. The tradition that the celebrated clock in the north transept of Wells Cathedral formed part of the spoils of Glastonbury Abbey is now disproved, for Wells possessed their clock

ENTRANCE TO SOUTH TRANSEPT.

200 years before the suppression of Glastonbury. The Wells Clock is mentioned in the account-roll of the Communer of the Dean and Chapter for the year 1392-3, an entry recording the payment in 1392 of 10s. to the keeper of the clock. It may be true, and doubtless is, that the Wells Clock was made at Glastonbury, and was either given or sold to the Dean and Chapter of the Cathedral. The Glastonbury Clock entirely disappeared at the Dissolution of the Abbey.

The Great Guest Hall and Abbot's Kitchen built

John of Breynton, first a monk and then prior, was unanimously elected Abbot in 1334. He spent £1,000 on the completion of the Great Hall or Abbot's Guest Hall, which lay to the south of the Abbot's Kitchen; also erecting the Prior's Hall and various adjoining offices. He completed the Abbot's Kitchen, which still remains, a square building with the angles cut off to make way for the fireplaces, whose four tall chimneys, now destroyed, surrounded an octagonal roof surmounted by a double lantern for ventilation. Abbot Breynton did little for the church, but spent 500 marks on the shrine of St. Dunstan. He was buried in the south choir aisle adjoining the presbytery. Walter Monington, who succeeded in 1342, is recorded by John of Glaston to have added considerably to the monastic buildings, as well as having erected one or two houses in the town for the benefit of the monastery. Abbot Monington caused the choir to be lengthened by two bays (about 40 feet) in 1344 or thereabouts; and he also completed the retro-choir or freretory and its five most eastern chapels.

Relics of St. Joseph of Arimathea Found

In 1345 John Blome, of London, dreamed that he had been divinely instructed to go and search at Glastonbury for the burial-place of St. Joseph of Arimathea. Edward III. sanctioning the project, granted a licence, and Blome and the monks began their search. They were successful, for the

chronicler, R. de Boston, records that the remains of St. Joseph were found. The monks made a costly shrine for the relics, which were placed in a subterranean crypt under the Lady Chapel, which came to be known as the Chapel of St. Joseph of Arimathea. His tomb became a place of pilgrimage, and wonderful cures are said to have been wrought there. As lately as 1662 Mr. Ray, the antiquarian, saw the tomb, which disappeared in the eighteenth century. John Chinnock succeeded in 1374, and ruled 46 years. John of Glaston only devotes half a dozen lines to his benefactions, while Leland has preserved the record that " Gualter Monington made to the middle parte the Chapitre House, John Chinok, his successor, performed it, and ther is buried in Sepulchre cum imagine Alabastri." Abbot Chinnock is said to have rebuilt the Cloisters, the Dormitory, and Fratery, and furnished the Chapter House. In 1420 Abbot Nicholas Frome surrounded the Abbey precincts with a high wall, the space enclosed being about sixty acres. Nicholas Frome was discreet and charitable, a careful steward and a bountiful friend to the poor. He augmented the annual revenue of the monastery to the amount of £60. Whatever remained to be added to the Chapter House he completed. He built the house of reception for the sick poor, the Abbot's great audience chamber, and other needful edifices; and, having lived to the advanced age of one hundred years in undiminished health and vigour, he fell asleep in the year 1456, in the 36th year of his government of the Abbey. Leland's note informs us that his tomb was by the side of the other four Abbots in the north transept. Walter More, whose term of office lasted only a few months, was succeeded by John Selwood, who was elected at the close of the same year, 1456. No building works in connection with the church are recorded during his rule, but he made several bequests, and is said to have built the Pilgrims' Inn, and Norwood Park as a country seat of the Abbots, where his monogram " J.S." is still to be seen above the oriel. John Selwood's successor, Richard Beere, the last great builder, was elected on

January 30th, 1493. The building of the Abbey had extended from the time of Henry II. to the reign of Henry VII.

Richard Beere, the Last Great Builder

At this time Glastonbury Abbey was at the zenith of its glory, and none filled more efficiently the lofty and responsible post of Abbot than did Richard Beere, who seems to have been a very liberal, judicious, and conscientious man. He kept up the abbatical buildings to the height of their magnificence. Abbot Beere was ever devoted to learning and even Erasmus submitted his works to his criticism. Richard Beere was a great scholar and a most courtly Abbot, and possessed the most distinguished gifts of any Abbot since Dunstan. When King Henry VII. visited Glastonbury on October 1st, 1497, on the occasion of his progress through Somerset in connection with the Perkin Warbeck Rebellion, the princely Abbot appears to have entertained the King right royally, and to Henry VII., always the patron and associate of learned men, the Abbot's welcome must have been grateful. The King occupied the new lodgings by the great chamber which Abbot Beere had built, and henceforth these apartments bore the name of the King's Lodgings. After Henry VII.'s visit to Glastonbury Richard Beere was sent as his ambassador to Italy, " to carry the congratulations of England to Cardinal John Angelo de Medicis, when he ascended the pontificial throne as Pius IV." Leland records : " Bere cuming from his Embassadrie out of Italie made a Chappelle of our Lady de Loretta, joining to the north side of the bodie of the church." Abbot Beere fitted St. Andrew's Crosses under the central tower, which had shown signs of partial collapse. He also vaulted the space between the four arches, and added some external flying-buttresses, traces of which can be seen on the south wall of the church. He completed the Crypt under the Galilee and St. Mary's Chapel. He added a fine chapel in memory of King Edgar, but Abbot Whiting " performed sum part of it."

During his lifetime King Edgar was a great benefactor to the Abbey, his Charter being one of the most important the monks possessed. The Edgar Chapel, which was of a massive character, was a prolongation eastward of the great Abbey Church; the centre chapel of five, which had filled the east end of the church, being used as a passage way. Abbot Beere made "a chapelle of the Holy Sepulchre in the south end navis ecclesae, whereby he is buried sub plano marmore yn the South Isle of the Bodie of the Church." In the Chapel of the Sepulchre in Holy Week certain rites commemorative of our Lord were performed with great solemnity. At the Mass on Maundy Thursday the extra Host that was consecrated was reserved privately until next day, when the Mass of the Pre-Sanctified was sung, as no consecration took place on Good Friday. This reserved Host was placed in the Chapel of the Sepulchre on Good Friday, being kept there until the night of the Resurrection, the brethren guarding the tomb by twos and threes. Late at night on Easter Eve the Host was put back in its place on the High Altar; and on Easter Morning the Tomb was shown empty. During Richard Beere's abbacy a bitter controversy was waged between the Glastonbury monks and the Archbishop of Canterbury over St. Dunstan's relics. The trouble began in the regin of Henry II. The Danes burnt Canterbury Cathedral in 1011, 23 years after Dunstan's death. King Edmund Ironside coming to Glaston, told the monks of the great disaster, and consented to their petition to translate the bones of St. Dunstan from so insecure a place to the House of his youth. Certain monks were despatched to Canterbury, when, searching among the ruins, they found the bones of the Saint. Without delay they returned to Glaston bearing their precious burden, and when within a mile of the town sent one of their number to acquaint the convent of the success of their mission, that preparations might be made to give the relics a fitting reception. It was, however, needless. Before the messenger arrived the bells of the Abbey—of their own accord—burst into a joyous peal. The

Abbot and convent understood the miraculous intimation, and went forth in solemn procession to receive the relics with due honour. Fearing that on the rebuilding of Canterbury they might be compelled to restore the relics, they determined on silence. It was decided that two of the brethren should bury them in a spot known only to themselves, and keep the secret for the rest of their lives. When one died the other was to select a trustworthy successor to whom he should disclose it, thereby ensuring that the secret should not be lost. The two monks placed the bones in a wooden coffin painted on the inside in azure and vermillion. On the right side of the exterior they put S and on the left D, intending that the letters should stand for Sanctus Dunstanus. This was buried near the holy-water stoup by the door which gave entrance to the monks from the cloister into the great church, and was covered by a stone. Here the bones lay for 170 years; but in collecting the relics after the great fire in 1184 a strong desire existed to discover those of St. Dunstan. The custodians of the secret divulged the place, the stone was raised, and the receptacle containing the remains lay revealed. They were reverently removed to the church, and placed in a splendid shrine of gold and silver, and exposed for the veneration of the people. Pilgrims came in crowds; many cures were alleged; and the repute of the Saint's power remained great throughout the subsequent history of the Abbey. An inventory of the bones of Dunstan in the possession of Glastonbury is in the Cotton MSS., and is printed by the historian Hearne. However, on April 22nd, 1508, a formal search of the shrine of St. Dunstan at Canterbury was made in the presence of Archbishop Wareham, and was found to contain most of the bones of the Saint, nor did it appear to have been opened since his interment. This was reported to the Abbot and monks of Glastonbury, and the Archbishop, in a long letter, sternly admonishes them to desist from any longer offering the spurious relics of St. Dunstan for the adoration of the people. Abbot Beere replied that the

feretum of their patron, St. Dunstan, had been set up in the Church by his predecessors for more than two hundred years, under the authority and with the sanction of his Diocesan, with power to move it from place to place in the Church or the Monastery; that if any bones remain in the shrine at Canterbury they must have been left there by the reverend fathers when they removed the relics. That annually the feast day of their patron is observed as a great holiday by numbers of men, women and children, who come to the Abbey Church with great veneration; should any refuse to lay aside his work and do so on that day nothing prospers with him that year; and that whoever saw the earnest concourse of people, their garments put off, their feet bare, would say: "Let them alone, lest haply ye be found even to fight against God." The strife was never satisfactorily settled, for the Reformation came, when most of the shrines, whether at Glastonbury or at Canterbury, were swept away. The existence of a Chapel of St. Dunstan, which at one time stood at Edgarley, may possibly be due to a tradition that his body rested there on its arrival from Canterbury.

Richard Whiting, the Last Abbot of Glastonbury

After worthily presiding over the Monastery for more than thirty years, Abbot Richard Beere died on the 20th of January, 1524. He was followed by Richard Whiting, the 60th Abbot, the last and most unfortunate Abbot of all. The date of Richard Whiting's birth is unknown, but the time was roughly that which marked the climax of the Wars of the Roses. His family was West country in its origin; but Richard Whiting came of a younger branch who were tenant-holders of Glastonbury's possessions in the fertile Wrington Vale. He was educated at the school at Glastonbury by the monks whom he was later to lead, and doubtless in early youth, as was then the custom, joined the Community of the great Benedictine Monastery in the West. From Glaston he passed to Cambridge to study at Magdalene

College, then known as Monk's Hall, and his name appears amongst those who took their M.A. degree in 1483. Continuing his ecclesiastical studies at the Monastery, on March 6th, 1501, he was elevated to the sacred order of the priesthood, being ordained at Wells. The register of the University of Cambridge for 1505 shows that he returned there and took his final degree as Doctor of Theology. Then for some twenty years we know little about him, save that he held the office of " Camerius " or chamberlain. Then suddenly out of obscurity he is raised to the Abbatal throne, and becomes a man of mark, not only in contemporary England, but in the Church of God for all time. On the 11th February, 1524, a few days after Abbot Beere's death, the monks in sacred orders, forty-seven in number, met in the Chapter-house to elect a successor. They agreed to leave the selection in the hands of Cardinal Wolsey, who, after a fortnight of enquiry and consideration, named Richard Whiting for the vacancy. The award was published by Cardinal Wolsey at his house in London, York House, afterwards known as Whitehall. On the morning of March 8th the monks proceeded from the Chapter-house to the Abbey Church, singing a solemn Te Deum, and leading the newly-elect. The nave of the mighty church was filled by a vast multitude eager to do honour to him who was henceforth to be their temporal and spiritual lord and father. After a Notary Public had proclaimed in English, from the steps of the High Altar, the due election of Brother Richard Whiting, he received the solemn blessing in his own great Abbey Church at the hands of Dr. William Gilbert, Abbot of Bruton and Bishop of Mayo in Ireland, who at that time was acting as Suffragan to Bishop John Clarke, of Bath and Wells. Thus was inaugurated the rule of the last Abbot of Glastonbury, a position which carried with it a place on the roll of Peers and a seat in the House of Lords. After this big event there came a short period of peace and quiet—the last the Abbey was to know. As a man Richard Whiting was much beloved, and as Abbot fully sustained the traditions of his Abbey.

He was a scholar and a patron of scholars, a fact to which his friend Leland gives ample testimony. The antiquary, Hearne, says: "that the monks of Glastonbury kept a free school where poor men's sons were bred up, as well as gentlemen's, and were fitted for the Universities." Under Abbot Whiting's rule Glastonbury flourished to a greater extent than it ever had before. At this time there were eighty apartments, offices, etc., within the precincts, which included a space of sixty acres. The offices and buildings of the Monastery were in keeping with its great wealth, apart from its magnificent Church. The Abbots' house was large, its rooms stately, but it did not pretend to the dignity of a palace. There were the King's Lodgings, the offices of the Fermerar, the Almoner, the Sub-Almoner, and the Cellarer, all hardly less stately in their way than the Abbot's fine chambers. As became a great barony there was an armoury with all the trappings of war, and in the stables and park nearly 50 horses stood. All was on a spacious scale. The great hall on the south of the Abbot's Kitchen measured 111 feet in length, 51 feet in breadth, reaching to a height of 80 feet. The broad court of the Abbey was 491 feet in length and 220 feet in breadth. With all this splendour it would be supposed the number of monks would be very large; but Tanner's "Notitia Monastica" says: "Here were about 50 religious, for 47 monks were present at the election of Richard Whiting, and the Abbot and 49 monks subscribed to the Supremacy." At the time of Innocent III. (1198-1216) there were 72; in 1320, 50; and in 1456, 53.

Glastonbury's Noble Library

At the Dissolution Glastonbury possessed one of the most noble libraries in the land. By the middle of the thirteenth century the Monks of Glaston had got together a considerable number of books, the catalogue of which, given by Hearne from a Cambridge MS., fills twenty-two pages. When Leland (keeper of Henry VIII.'s Library) was

making a pilgrimage through England in search of Antiquities, especially manuscripts, he visited the Monastery of Glastonbury, and was introduced to the Library by Abbot Whiting himself. He saluted the genius of the place, and for some days examined the shelves and cupboards. He made careful notes, which unfortunately he never sorted nor arranged, and many of them were destroyed. Of Abbot Whiting Leland wrote: "A man altogether most candid, and my most singular friend." Among those who in earlier times had enriched the Library was Abbot Henry of Blois, nephew of King Henry I., who had the lives of the Cæsars, the histories of the Britons, of the Angles, and of the Franks transcribed in the Monastery. Dr. Tanner writes of the care the monks of Glaston took to increase the number of good books, and gives a list of upwards of fifty volumes which were transcribed in one single Abbot's time. In the Scriptorium, until Caxton's printing-press made the work unnecessary, monks were engaged in making beautiful copies on parchment of valuable manuscripts, the work being done by hand, the monks using their own quill pens, which they made from the wing-feathers of the goose. One can well imagine the "Winged words" of the old monastic writers ought, in the very nature of things, to have been written with a quill pen. William Caxton set up his printing-press at Westminster Abbey in 1474, when the first books were printed in England; but for the first 1300 years all writing or copying out was done in the religious houses, for in the earlier Middle Ages art and letters generally took shelter in the cloister, where through the centuries of darkness and violence the torch of learning and culture was kept alight.

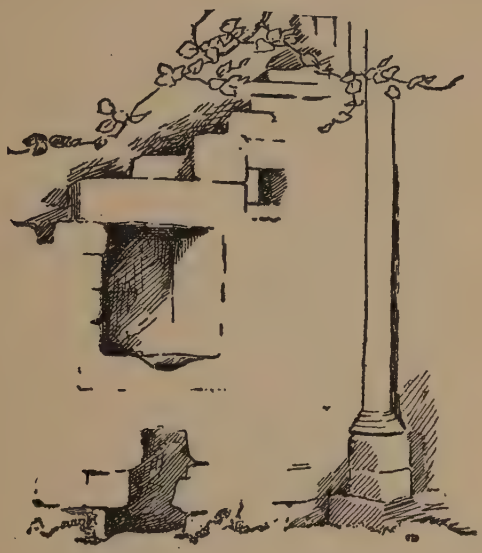
Interesting Glastonbury Parchment Discovered in 1921

In the year 1921 the Rev. E. S. C. Lock, Vicar of West Pennard, discovered an interesting fragment of an ancient Glastonbury parchment, which had formed the covering of the Book of Ratepayers of the Parish of

West Pennard, the accounts of which date from 1595. The presence of a Glastonbury book at West Pennard is no doubt explained by the fact that the Manor of West Pennard belonged to Glastonbury. The " find " consists of four leaves of vellum, truncated at both ends, and contains a portion of the version of the famous Charter of St. Patrick, an apparently almost complete Life of St. Benignus, and probably the whole account of St. Bride. It also contains the names of the twelve hermits living at Glaston at the time of St. Patrick's coming. The script is a fine, large, heavy book-hand of the late 13th century.

A Mint at Glastonbury Abbey Among the many privileges granted to the Abbey of Glaston were included the valuable one of a Mint for the coining of money. In Ruding's " Annals of the Coinage " there is allusion to a Charter of the Empress Maud, in which mention is made of a Mint at Glaston, granted with other privileges to Henry, prelate of the church there. It was Hearne's opinion that the situation of the Mint was not only within the walls of the Abbey, but in a chapel specially dedicated to that use. Several of these coins, or Abbey pieces as they were called, and a few pieces of current money all apparently minted at Glaston, have been found at various times in the Abbey ruins. The visitor to the Abbey Ruins is still pointed to the ruined north-east chapel, a spot known locally as " Roaring Corner," where by " listening-in " at the recess or aumbry St. Dunstan is often to be heard working at his forge!

The Monastery The Monastery of Glastonbury followed the arrangement of other Benedictine Houses. The church was situated on the north of the Monastic buildings, so that its massive walls afforded a good shelter from the rough north winds. The monks were not solitaries or hermits, but they lived and worked and prayed together in very close association. The community was the sole entity,



ROARING
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individual interests being merged into that of the general body. The four walks of the cloister formed the dwelling place of the community, and enclosed a garden or centre-garth. Each monk had a little " carrel " or pew to himself, with a desk to place his books on, these little alcoves being in the windows of the cloister. In the cloisters were entrances to the Abbey Church, Chapter-house, the Library, refectory, fratery, etc. In the Chapter-house important matters connected with the monastery were transacted. To the south of the southern cloister walk lay the Refectory, to the east of which was the monks' kitchen, lavatories and store-rooms. The Sacristy was probably outside and adjoining the north wall of the Choir of the Abbey Church. In the western cloister were the Prior's chambers. To the south-east of the Abbot's Kitchen lay the Abbot's Lodgings and the King's Lodgings, buildings which are said to have existed as late as the second half of the eighteenth century. At the south-east of the monastery the infirmary was situate, a set of buildings with its own chapel and kitchen. It lay apart from the convent and offered rest and refreshment to monks whose health had broken down. The Almoner was lodged to the west of the west cloister, between it and the Abbot's Kitchen. The Almonry (a fragment of which remains) was a place where the alms of the Abbey were distributed. Here, not only the poor of Glastonbury, but even all the poor of the neighbourhood, found relief.

Hospitality offered on a Grand Scale

Hospitality was offered on a grand scale at Glaston, and we are told that as many as 500 guests were sometimes entertained at the Abbot's table. In mediæval days the hospitality extended to travellers by the monastic houses was traditional and necessary. According to Rule 59 the Benedictines were obliged to this hospitality. The great Abbeys situated along the main roads of the country were the halting places of the rich and poor, whom business, pleasure, or necessity compelled to journey on " the King's High-

way" ; and the coming and going of guests was probably of daily occurrence. The official appointed to attend to the wants of travellers and to entertain them for two days and two nights free of any cost on behalf of the Monastery was called the hospitarius or guest-master. We are told by Sir William Dugdale "there was no Act for the Relief of the Poor, so amply did those Houses give succor to them in want, whereas in the next age, in Elizabeth's reign, no less than eleven Bills were brought into the House of Commons for that purpose." The Poor Laws of Henry VIII. and of Elizabeth became necessary because of the suppression of the Monasteries and the passing away with them of many feudal ties which had linked the people together. The Monastery had been entrusted with endowments for the special benefit of the poor, and in the Survey of 1535 they are valued at £140 16s. 8d. a year, and were the benefactions of King Arthur, King Lucius, King Henry VII. and Queen Guinevere. In the Monastery was no trace of luxurious living, a straw mattress and bolster, a coarse blanket and rug gave scanty comfort on the narrow bed in the bare cell ; and the daily lives of the monks, their food, duties, and discipline were marked by an equally severe simplicity.

The Abbey's Huge Estate The Abbey Estate at the time of Doomsday consisted of 884 Hides, of which 442 Hides were in Somerset. This territory was a huge and fertile track stretching from Mells in the East to the Parrett in the West, and from Mendip in the North to High Ham in the South, on which a full tenth of the population of Somerset resided. The monks carried out a great scheme of drainage, and the land won from the waters in the neighbourhood of Glaston proved to be some of the very richest in England—land which produces the famous Cheddar Cheese ! At the time of the Dissolution the annual value of the Abbey estate was very great, and is said to have exceeded that of the Archbishopric of Canterbury.

"Rentalia et Custumaria"

There is no old monastery that has left behind more interesting records of its work of farming, draining and general tasks of agriculture than Glastonbury. These are found in Vol. 5 of the Somerset Record Society's publications, called "Rentalia et Custumaria," which is dated 1235—1252 (Abbot Michael of Ambresbury) and 1252—1261 (Abbot Roger Ford). The tenants are described according to the holding they occupy, the tasks and duties they have to perform, the suit and services they have to pay to their great feudal lord—for such indeed the Abbot of Glaston was. The tenure of the land was of all kinds, from the estates held under the obligations of so many knights' fees to the poor cottier with an acre or two. Some of the tenants had to find part of their rent in service, part in kind, part in payment. Thus one had to find thirty salmon each as thick as a man's fist at the tail for the use of the Monastery; some had to find thousands of eels from Sedgmoor; others so many measures of honey; whilst others had to bear their share in looking after the vineyards at Glaston. The volume also contains some interesting particulars of the Waterways of the Abbot of Glaston, his navigation of them, his fisheries, his vineyards and some minor customs. From it we learn that a great deal of the traffic between the Monastery and the outlying Manors and Tythings of the Hundred of the XII. Hides was effected by water, not by subterranean passages as some would have us believe; that there was a system of waterways from Glaston to Meare, Godney and Brent; to Panborough and Nyland; up the Brue to Butleigh, and to Steanbow on the Pilton stream. We read of the vineyards at Meare, Pilton and Panborough under the Abbot's cultivation, the wines from which were brought home by barge and cellared at Glaston; that there was a postal system reaching to Wrington and Brent, lands being held at Bleadney, etc., on the tenure of forwarding writs. We read that Meare was the headquarters, not only of fish-catching, but of fish-curing and storing; that the

Fish-house there was not only the Head Fisherman's House, but a store-house of dried and salt fish, to which the Abbot sent daily in Lent to buy for his Kitchen, the Monastery probably doing the same for its separate Kitchen; that the Fish-house was a separate department keeping its separate ledger. The document leaves us in the dark as to the mode of navigating the barges. The duties of the head-boatman, Robert Malerbe (services due for Holding) was to carry the Lord Abbot to Meare, Brent, Butleigh, Nyland, Godney, and La Bowe (Steanbow). As overseer of the vineyards he was to have charge of the Abbot's wines from the Pilton vineyard when put on board at La Bowe till landed at Glaston; if landed after Curfew to guard them all night. He was a messenger, overseer of the vineyards, general guardian of the fisheries against poaching, and general water bailiff. His duty was to attach all poaching fishers and to bring them to justice at Glaston; to be guardian over all the waters between Clewer and Street Bridge and between Mark Bridge and Glaston; to guard all the Abbot's boats in those waters; and to be guardian over the waterway in Herdy Moor (between West Pennard and North Wootton). He had also to help in carrying the great loaf of St. Dunstan to Wells on Easter Monday, and there make the presentation. This was a tribute from the Abbey of Glaston to the See of Wells. It is enumerated and confirmed amongst other privileges belonging to the See by Pope Alexander III. in 1179, the custom originating with St. Dunstan himself in the tenth century. On Easter Monday the officer of the Abbey conveyed to Wells a large loaf, a skin of mead, and a pig or kid. This gift or tribute he delivered into the hands of an officer of the Cathedral who accepted it on behalf of the Bishop, who commonly ordered that the present be distributed to the needy.

The Holy Churchyard This lay on the south of St. Mary's Chapel. Here were buried St. Joseph of Arimathea and his eleven companions, and all the successors of St. Faganus and

St. Diruvianus till St. Patrick's time; St. Pinius, St. Gildas, St. David; St. Indractus with his seven companions, all martyrs; St. Urbanus, the Ven. Bede, and a great number of holy persons. Among the laity it is recorded was King Coel of the Britons (the merry old soul?), father of St. Helena and grandfather of the Emperor Constantine the Great. Broughton in his "Antiquities of Glastonbury" says: "In that church and churchyard there is no place that was without the bodies of saints, for which reason the churchyard was called 'The Holy Churchyard.' In the middle of the churchyard another chapel was built in honour of St. Michael, St. Joseph of Arimathea, and the Saints in general, and a special Mass of the Churchyard was daily celebrated in it. Hereupon Glastonbury got the name of Roma Secunda, a second Rome; and it was renowned, like Rome itself, for as that became famous for its multitude of martyrs, so this for its multitude of confessors here buried." Strangers came from far to visit this holy ground, and foreigners coming in ships to Bristol invariably turned aside to visit the Home of the Saints and to leave their gifts. Thus memorials of Glaston's Great Sanctuary were carried to all the countries of the earth.

The Catastrophe of the Reformation

Troublous times were now brooding over Avalon—"the catastrophe of the Reformation" was soon to come. In the summer of the year 1535 Glastonbury stood—among the splendid Abbeys of England—in unrivalled magnificence. The great labours of Abbots John Selwood and Richard Beere had raised piles of palatial buildings around the Abbey Church, and Abbot Richard Whiting then reigned over the House with a princely liberality. The Reign of Henry VIII. had ushered in a new epoch of English history, and the changes wrought by this masterful Tudor tyrant were soon felt throughout the land. It does not transpire that Henry VIII., like Henry VII., ever paid a visit to Somerset; but the influence of this

Tudor King is reflected most visibly on the County by his treatment of its religious houses. The religious houses of England clung to the old Order, and Henry said they were strongholds of Popery. King Henry VIII. having cast off the Pope's authority and declared himself supreme head of the Church of England, by the evil advice of Thomas Crumwell (his vicar-general of all spiritualities under himself) seized upon all the Monasteries in the kingdom. In 1534 there was the breaking up of the smaller monasteries whose income did not exceed £200. Their number is said to have been three hundred and eighty. In that year the Abbot and monks of Glaston had accepted the Act of Supremacy "as far as the law of God permitted." Then Crumwell issued his ominous commission to visit the religious houses of England. Dr. Layton, who had been raised to the Deanery of York, was the Visitor sent into Somerset. He arrived at Glastonbury on the 23rd August, 1535. He wrote that month to Crumwell: "there was nothing notable; the monks be so straight kept that they cannot offend; but fain they would if they might as they confess, and so the fault is not with them." Finding nothing that bore even the semblance of wrong, the Visitor had to content himself with imposing various restrictions that were intended to make monastic life intolerable and the Abbot's position impossible. Layton was impressed by the spectacle of Abbot Whiting's saintliness, and seems to have written in his praise, for he fell under the displeasure of his master. From the lesser to the larger monasteries was but a step—a step not yet sanctioned by Parliament. But in 1539 came the fall of the greater monasteries and abbeys, six hundred and forty-five in number; and from that time the mitred Abbots disappeared from the House of Lords. The most tragic climax of all was the end of stately Glastonbury and its Abbot, Richard Whiting, with which particular episode the world generally is familiar, for there was nothing quite like it in the whole of the kingdom. The Act of 1539, by a retrospective clause, legalized the suppression of those

larger Monasteries which had already been dissolved, and confirmed on the Crown such other religious houses as shall happen to come to the King's Highness by attainder or attainders of treason. There remained this last possibility of drawing the Abbot into some act which could be construed as treasonable. All the other monasteries had been suppressed, and from April, 1539, to November in that year Glastonbury stood alone. It is interesting to note that just as Glastonbury was the first monastic foundation to appear in England, so it was the last to fall. Glastonbury had experienced her share of the general pillage — farm after farm were filched from her, her lands began to melt away, and pensions were demanded for all manner of folk. As the year rolled on rumours of the coming Dissolution closed in on Glastonbury. Pollard, one of Crumwell's agents, on his first arrival at the Abbey had described it to his employer as "a house so great, goodly, and so princely that we have not seen the like"; whilst in another letter he repeats the same assurance, adding that "it is a house meet for the King's Majesty and no one else." In this career of Spoliation Richard Whiting withstood his royal antagonist even to the death. It appears that neither bribery, terror, flattery, nor any other dishonourable motive could prevail upon the Abbot to give up his loved Abbey, which had for centuries been the treasure-house of noble charities and hallowed piety. The value of the ornaments of the church, the shrines, the jewels, the gold and silver images, the vestments and relics was very great. An inventory of these costly articles was made by the Commissioners; they were delivered to the King, who himself acknowledged the receipt of them. Among the items the two following are interesting: "Item delivered unto his Majestie, a super altare garnished with silver and gilte, called the great Saphire of Glasconburye." "Item delivered to his Majestie the same day, a great piece of an unicorne-horne, as is supposed." A singular interest attaches to these two "items"; the former is believed to have been the great sapphire altar

brought to Glastonbury by St. David; the latter, the half of the ivory crozier deposited upon the Altar of St. Mary's Church by King Edgar six hundred years before the Dissolution. The following "items" will give an idea of the great value of the gold and silver plate which came into the King's possession from Glaston: "Item delivered more unto his Majestie the same day, divers parcels of gilt plate, weighing 2,638 ounces, and divers parcels of gilt plate of the same stuff, weighing 1,500 ounces."

Arrest of Abbot Whiting By the autumn of 1539 Crumwell had made certain that any surrender of Glastonbury Abbey was not to be expected. On September 19th the Commissioners, Layton, Pollard and Moyle arrived at the Abbey. Abbot Whiting being at Sharpham Manor, they proceeded thither and brought him back a prisoner. And then the real tragedy begins. The servants of the Abbot were discharged, and a search was made for valuables. £300 in cash was soon found, and they wrote to Crumwell to say: "We have found a fair chalice of gold and divers other parcels of plate which the Abbot had hid secretly from all such commissioners." On September 28th they again wrote to Crumwell: " . . . that they had found money and plate hidden in secret places in the monastery preparatory to being sent out of the country." On October 24th another harvest of valuables was sent up to the Treasury, viz., 71 ounces of gold with precious stones, 7,214 ounces of gilt plate and 6,387 ounces of silver. They are described as the possessions of the attainted persons. Crumwell himself notes the value of that which had come into the King's hand as follows: "The plate of Glastonbury 11,000 ounces and over, besides golden; the furniture of the House at Glastonbury; in ready money from Glastonbury, £1,000 and over; the rich copes from Glastonbury; the whole year's revenues from Glastonbury; the sums due to Glastonbury, £2,000 and above."

Whilst Layton and his fellows were rummaging at Glastonbury, Abbot Whiting was safely lodged in the Tower of London, charged more or less indefinitely with high treason. There he was subjected to searching examination. A note, in Crumwell's own hand, entered in his "remembrances" says: "Item: Certain persons to be sent to the Tower for the further examination of the Abbot of Glaston." In the absence of poor old Abbot Whiting from Glastonbury his library was ransacked. They found no important letters, but they found (or said they found) a written book containing arguments against Queen Katherine's divorce, which Layton "took to be a great matter" against him, although Queen Katherine had been at rest for four years, and Anne Boleyn had gone to the scaffold nearly as many years ago. However, Crumwell had written in his private Remembrance Book, which is still preserved in the Public Record Office: (1) that the Counsellors to give evidence against the Abbot of Glaston were to be Richard Pollard, Lewis Fostell, and Thomas Moyle; and (2) that the evidence was to be well sorted and the indictments well drawn against the said Abbot and his accomplices; and (3) that the Abbot of Glaston should be tried at Glaston and also executed there, with his two accomplices. The custom of the British Law Courts is that sentence comes after the trial and as a result of it; under Henry VIII. it seems to have been otherwise.

Abbot Whiting in the Tower of London

Abbot Whiting was condemned secretly in London, and conveyed to Wells, where Lord Russell was about to hold Assizes. To the now ruined Banqueting Hall in the Palace Grounds at Wells Abbot Whiting and two fellow monks were brought, when the sentence of death was confirmed by a specially selected jury, as Froude says: "already condemned at a tribunal where Crumwell sat as prosecutor, jury, and judge." The prisoners were brought to Glastonbury, and it is said Abbot Whiting

Mock Trial at Wells

was lodged for the night in the stone-chamber in the Gatehouse of the Abbey. The Abbot earnestly, but unsuccessfully, supplicated to visit the Abbey to recommend himself to the prayers of his beloved brethren and to bid them farewell.

Abbot Whiting's Martyrdom The last days of Glastonbury were days of darkness, terror, and despair. At daybreak on the 15th

In High Street, Glastonbury

November, 1539, the venerable Abbot, nigh upon fourscore years, stretched upon a hurdle, made his last pilgrimage through the streets of England's "Roma Secunda" to the summit of the Tor. Lord Russell wrote: " . . . this is to say that on Thursday, November 14, the Abbot of Glastonbury was arraigned, and the next day put to execution on the Torre Hyll next to the town of Glastonbury, with two of his monks, for robbing Glastonbury Church. The said Abbot's body was divided into four parts. His head was placed

upon the Abbey Gate, the remains were sent to Wells Bath, Ilchester, and Bridgwater." Dr. Lee, in his "Historical Sketches," says: " . . . in looking over certain transcripts from the family collection of the house of Russell he found the draft of a letter from Lord Russell to Crumwell, in which the former admits that the Abbot was intentionally executed alone, so as to prevent his receiving any sympathy or aid from his two spiritual sons in the Order, who were executed later on the same day." In his "Last Abbot of Glastonbury" Cardinal Gasquet writes: "A comparison of the list of monks qualified to take part in the election of Abbot Whiting, 1524, and the list appended to the acknowledgment of supremacy, 1534, seems to show that John Arthur, treasurer in 1524, is identical with John Thorne, treasurer in 1539, martyred with Abbot Whiting.

Maker of the Glastonbury Chair

This comparison also shows that the maker of the Glastonbury Chair, which dates from the time of Abbot Whiting, can be no other than John Thorne the martyr. The list of monks gives only the Christian name and the name in religion (in this case Arthur). In the legal proceedings, for the religious name the family name, Thorne, is substituted. Roger James is identical with Roger Wilfrid, who, in the list of 1534, was the youngest monk of the House." The Glastonbury Chair bears the following inscription in high relief: On the inside of right arm, Johannes Arthurus (John Arthur); top of back, inside, Monachus Glastonie (Monk of Glaston); inside left arm, Salvet eu Deus (God give him health); outside left arm, Da pacem Domine (give him peace, O Lord); outside right arm, Sit Laus Deo (Praise be to God). Within a few months of the murder of Abbot Whiting retribution overtook Crumwell with startling suddenness: His arrest was so sudden he could destroy no papers. On the morning of June 10th, 1540, he was supreme in England, when the Lieutenant of the

Tower entered the Council Chamber at Westminster and took him prisoner; in the evening he was in the Tower. On June 28th, 1540, he was brought to the scaffold on Tower Hill. His attainder declares him to be a false and corrupt traitor." The character of the men he sent to inspect the Monasteries is preserved in their own letters, which may still be seen; and extracts from many of them are to be found in "The History of the Reformation," by Mr. Blunt, a Protestant writer.

Thomas Crumwell, Dean of Wells Thomas Lord Crumwell, who bore the title of Earl of Essex, signed the Dean's Roll at Wells on October 5th, 1537, and was Dean of Wells for the last three years of his evil life. It is one of the cruel ironies of history that a Dean of Wells should have caused the last Abbot of Glastonbury to suffer so shameful a death. But to Thomas Crumwell the Parish Registers owe their adoption. In September 1538 "he sent instructions to all the bishops and curates throughout the realm, charging them to see that a Book of Register was provided and kept in every parish church, wherein shall be written everie wedding, christening, and burying within the same parish for ever." The injunction was a wise and useful one; but it was not until the end of the sixteenth century that Parish Registers were in general use.

Glaston's Homeless Monks Meanwhile, what had become of the Monks of Glastonbury? Their fortunes fell with the attainder of their Abbot, and they were turned out into the wide world to seek their fortunes, and a complete and final Dissolution of the Abbey followed. Many of them sought shelter abroad; while those without means were punished as vagrants. Queen Mary seems to have made search for some of them, and in Cardinal Pole's pension list, 1553, the names of twenty-five appear. A small annual allowance was made to each according to their office or seniority, ranging from £6 13s. 4d. to £4,

which continued to be paid till the end of Queen Mary's reign. Four of the monks entered the re-founded Abbey of Westminster; and it is known that the Queen desired to re-found other Monasteries in England. The four Glastonbury monks resident at Westminster—John Plagan, John Neott, Wm. Adelwold, Wm. Kentwyn—on 21st November, 1556, sent an earnest petition to the Queen begging her to re-found the Abbey of Glaston "where they buried St. Joseph of Arimathea who took down the dead Body of our Saviour Christ from the Cross." They desired merely to have the site of the Monastery where they had lived. Their Abbot, they say, was preposterously put to death with two innocent virtuous monks with him. Queen Mary, who restored several religious Orders to their ancient House, gave the monks of Glastonbury some hopes of raising the Abbey again. According to Collier it appears that by the Queen's and Cardinal Pole's encouragement, John Focknam, Abbot of Westminster, having procured a warrant from the lord treasurer, began to build and repair at Glastonbury at considerable expense. Owing to the shortness of the Queen's reign the project, however, was stopped. Allusion to this restoration, which shows that by the middle of the year, 1557, the work had been undertaken, is found in the will of Sir Thomas Shackwell, priest, who at the time of his death was Rector of Hinton St. George, Somerset. His will is dated 17th July, 1557, and contains this clause: "To the edefyinge of the Abbye of Glastonbury, yf yt be not payed in my lyfetyme, 40/-." In Elizabeth's reign, however, laws were enacted to stamp out the Catholic Faith, and according to an Act of Elizabeth if a priest could be proved to have said Mass he was liable to be hung, drawn, and quartered. To counteract this, seminaries and schools were founded abroad where young Englishmen might study and become Catholic priests, and the children of English Catholics receive their education. On leaving the seminaries some of these young Englishmen took the Benedictine habit, and in the year 1605 a little company of English monks

gathered at Douai in Flanders. The question arose "how were they to become part and parcel with the English Benedictine Congregation which had existed in England since the coming of Augustine?" So the Pope united the Douai community and the other houses of English monks which had grown up on the Continent into one "English Congregation of the Black Monks of St. Benedict," at the same time confirming to them all the rights and privileges possessed by the English Congregation. The Abbot of St. Vedast's at Arras, their friend and benefactor, built a Monastery for them at Douai, dedicating it in honour of St. Gregory the Great, into which they moved in October, 1611. Here the monks taught the boys to fear God and honour the King. After nearly two hundred years of peaceful life came the tremendous upheaval of the French Revolution, when the school was disbanded and the monks imprisoned for nearly two years. In November, 1794, they were allowed to return to Douai. They petitioned the British Government many times for leave to return home to England. After many refusals they received passports, and landed at Dover on March 2nd, 1795. Sir Edward Smythe, of Acton Burnell, in Shropshire who had been educated at Douai, offered his former teachers the hospitality of his Shropshire seat, where they remained for nearly twenty years. The Community had a hard struggle, having lost all their possessions during the Reign of Terror in France. In the year 1814 they were able to purchase an estate called Downside, at Stratton-on-the-Fosse, comprising a messuage and sixty acres of land. The school they then established has grown into a College which ranks third in size and importance in the Catholic world, the students numbering between three and four hundred. A monastery has been erected, and the building of a beautiful Abbey Church, dedicated in honour of St. Gregory, was commenced in 1880, the ground plan being very similar to that of Glastonbury Abbey. The Community of English Benedictines at Downside claim to represent the unbroken line of descent from the Benedictines who built

Glastonbury, where they survived for nigh upon 1,000 years—the Benedictines who built so many of our great Cathedral Churches and the Abbeys, with the ruins of which we are all familiar. By a singular coincidence the land at Downside was part of the Glastonbury property seized by Henry VIII.

The Dissolved Abbey

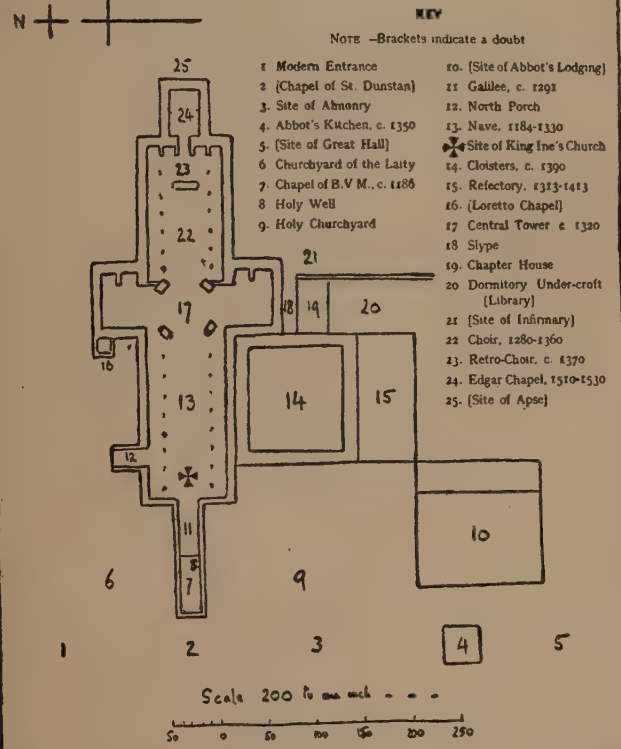
For eight years after the Dissolution the Abbey buildings, the manors, and the estates generally remained in the hands of the Crown; but several of the distant manors were sold before the death of Henry VIII. On the accession of Edward VI., in 1547, the Abbey site and the Manor of Glaston XII Hides were granted to Edward, Duke of Somerset. The sweeping away of the monastic system must have revolutionized the life of the people, and the sudden confiscation of the wealth and estates of Glastonbury deprived the people of moral, intellectual, and material help, which they had been accustomed to for centuries; and the people who lived during the period of the Suppression must have suffered greatly. In order to supply employment for the labouring classes the Duke of Somerset introduced a colony of Flemings, who made a kind of cloth. They were willing to teach others their craft, but the Glastonbury folk did not look upon them with any kindly feeling, and although they had obtained letters of denization and letters patent confirming the establishing of their craft, the death of Edward VI. put an end to the enterprise, and in September, 1553, letters of licence from the Council were sent them, with the request that they depart from the realm. In an interesting paper by Mr. Green in the Proceedings of the Somerset Archæological Society on the " Settlement of Some Flemish Weavers at Glastonbury in 1551," we read that they were given lodgings in a part of the dismantled monastic buildings. The cloth they made was called " Saye," of which there were two kinds, one of wool, a species of light serge, the other of silk. If this " saye " made at Glastonbury was of silk, it is the

first mention of the introduction in the West of an industry which in later times became an important one. On the banks of the Doulting stream, which has its rise in St. Aldhelm's Well at Doulting, and flows through Shepton Mallet, the Croscombe Valley, and on through Dinder to Coxley, many factories were built, and the weaving of silk gave employment to many people. When the Duke of Somerset was attainted for treason, the Abbey property reverted to the Crown. In June, 1559, Queen Elizabeth granted the site to Sir Peter Carew, and after his death it was granted to Thomas Earl of Sussex. From the Sussex family it passed to Thomas Bladen, of Middlesex, who settled the estate upon his daughters. After several other changes it came into the possession of Mr. James Austin, and was by him bequeathed to his son, Mr. Stanley Austin.

The Abbey Site Passes to the English Church In the year 1906 the Abbey Ruins were offered for sale. Bishop Kennion issued an appeal to secure so precious a relic for the Church of England, and the Ruins came into the possession of the Church for a sum of £30,000, being now vested in a body of Trustees. In order to celebrate the acquisition a Thanksgiving Service was held in the Ruins on June 22nd, 1909, and was attended by King George and Queen Mary (then Prince and Princess of Wales), the Archbishop of Canterbury, Bishop Kennion, and many leading prelates and clergy.

The Story of the Great Destruction After the martyrdom of Abbot Whiting, and when everything of value which could be moved had been taken away, the venerable pile was given over to pillage and destruction. In April, 1550, according to the Acts of Privy Council, an Order was made " that lead be had out of the late Monastery of Glastonbury to be employed about his Majesty's Castle on Mount Orgeuil in Jersey." By the closing years of the 16th century the nave fell into complete

ROUGH PLAN OF GLASTONBURY ABBEY AS COMMONLY RECONSTRUCTED.


N
KEY
Note –Brackets indicate a doubt
1 Modern Entrance
2 (Chapel of St. Dunstan)
3. Site of Almonry
4. Abbot's Kitchen, c. 1350
5. (Site of Great Hall)
6 Churchyard of the Laity
7. Chapel of B.V M., c. 1188
8 Holy Well
9. Holy Churchyard
10. (Site of Abbot's Lodging)
11 Galilee, c. 1291
12. North Porch
13. Nave, 1184-1330
Site of King Ine's Church
14. Cloisters, c. 1390
15. Refectory. 1323-1413
16. (Loretto Chapel)
17 Central Tower c 1320
18 Slype
19. Chapter House
20 Dormitory Under-croft (Library)
21 (Site of Infirmary)
22 Choir, 1280-1360
23. Retro-Choir, c. 1370
24. Edgar Chapel, 1510-1530
25. (Site of Apse)
Scale 200 ft to an inch
50 0 50 100 150 200 250

IN PIAM MEMORIAM VETERUM, ET AMICUS AMICO.

GLASTON A.D. 1928

H.F.S.S.

dilapidation. The Abbey buildings were not immediately nor compeletly destroyed, for the size of the Abbey was so great that in spite of ruthless and violent onslaughts we read of the use of gunpowder for the more speedy demolition of the fabric. The Ruins became a common quarry for the neighbourhood. Stones were taken, it is said, at a shilling a load for the erection of houses and walls, traces of which remain to-day; for sheds, farm-buildings, etc., and the foundation of the new roadway across the marshes to Wells was formed with stones from the Ruins of Glaston's once magnificent Abbey. This lamentable state of things seem to have gone on at intervals for well over two hundred years. We read that lead coffins were carted away and used as cisterns. In Queen Anne's reign all that was left of the Abbot's Guest Hall was demolished, and the stone of the crypt beneath it is said to have been sold to the inhabitants of Glastonbury to build a Market Hall. Some part of the Abbots' Lodgings was standing in 1712. Writing about the Abbots' House in his "Little Monument" Mr. Eyston, who visited Glastonbury 150 years after the Dissolution, said: " . . . at the south-east of this building stood, as I was told, the Abbot's bed-chamber, which was about eighteen feet in length and fourteen in breadth, in which was an old bedstead, without tester or post, boarded at the bottom, and a shelving board at the head. According to the tradition of the place this bedstead was the same as Abbot Whiting laid on, and it was considered to be a great curiosity. This apartment lay neglected for many years, no one caring to occupy it, it having been said that no one who had dwelt within the enclosure ever thrived." The demolition of the Abbot's House was accomplished by a vandal owner in 1720. In 1723 Stukeley wrote: "As yet these are magnificent ruins, but . . . a presbyterian tenant has made more barbarous havoc than there has been since the Dissolution, for every week a pillar or buttress, a window jamb or an angle of fine hewn stone is sold to the highest bidder. Whilst

I was there they were excoriating St. Joseph's Chapel for that purpose, and the squared stones were laid up in lots in the Abbot's Kitchen, the rest goes for paving yards and stalls for cattle, and for the highway." The work of the iconoclast went on during succeeding years until the time of John Down, who held the Ruins for a period of sixty years. Much that survived to his day disappeared during his tenancy. After his death the Abbey passed into safer keeping. Mr. Reeves did much to preserve what was left, and it was he who built the strainer arches across the Crypt of St. Mary's Chapel which has so materially helped to prevent the collapse of the walls. The Ruins which had now come into the hands of reverent custodians, after being held for some years by the Austin family, passed into the possession of the English Church in 1906. The Ruins have seen strange vicissitudes, from the Maids of Honour of Queen Anne of Denmark in 1617 digging for supposed hidden treasure, to the fires kindled by the soldiers of the Duke of Monmouth, who, failing to obtain accommodation for so large a force at Wells, were glad to take shelter here, where they passed the night on June 22nd, 1685. The mysterious, spirit-haunted Ruin of Glastonbury Abbey, which strikes the mind with reverential awe and serious reflection, possesses a glamour difficult to express in words. One writer likens it to "a beautiful poem from which a few immortal lines are missing"; whilst another writes: "This is no dead pile of stones in ruin. It is a living thing. Some people never see it at all. When you enter it you hear a sound—a sound as of some mighty poem chanted. Listen long enough and you will learn that it is made up of the beatings of human hearts, of the nameless music of men's souls—that is if you have ears to hear. If you have eyes you will presently see the Church itself—a looming mystery of many shapes and shadows, leaping sheer from floor to dome; and up in the heights and spaces are inscribed the numberless musings of all the dreamers of the world. And it is yet building."

Monastic Parks and Manor Houses

At the time of the Dissolution there were three lordly Parks belonging to the Abbey, and The Commons, now enclosed and known as "Common Moor," are said to have been sixteen miles in circuit. Wyrral Park, in circuit one and a quarter miles, contained 200 acres. Norwood Park, situate about two miles from the town, in circuit four miles, contained 800 head of deer. Norwood was one of the country residences of the Abbots, being built towards the close of the fifteenth century by Abbot John Selwood, whose monogram is to be seen above the oriel. It is now used as a farm-house. Sharpham was built by Abbot Beere, and was used as a summer residence. Approached by water, the mansion was reached through a magnificent avenue of trees more than a mile in length, traces of which remain to this day in some vast elms and oak pollards. Wise were those monks of old-time in their choice of dwelling-place. They had an eye for beauty of situation and for sheltered cloistered quietness of landscape. Even in the twentieth century, as one wanders through the delightfully situated park at Sharpham one feels a charm and breathes an atmosphere of beauty and of peace. According to the Survey, Sharpham contained "two myles of good mede and pasture, with two fayre pondes in the same; wherein are 160 dere." It was during a temporary retirement at Sharpham Park that Abbot Whiting was seized by Henry VIII.'s Commissioners and conveyed as a prisoner to Glastonbury. The house possesses on its exterior walls some interesting sculpture, among which is the Cross and Two Cups, the Tudor Rose, the pelican feeding her young, the Portcullis denoting connection with royalty, the Abbots' mitre and monogram R.B., and the Arms of the Abbey.

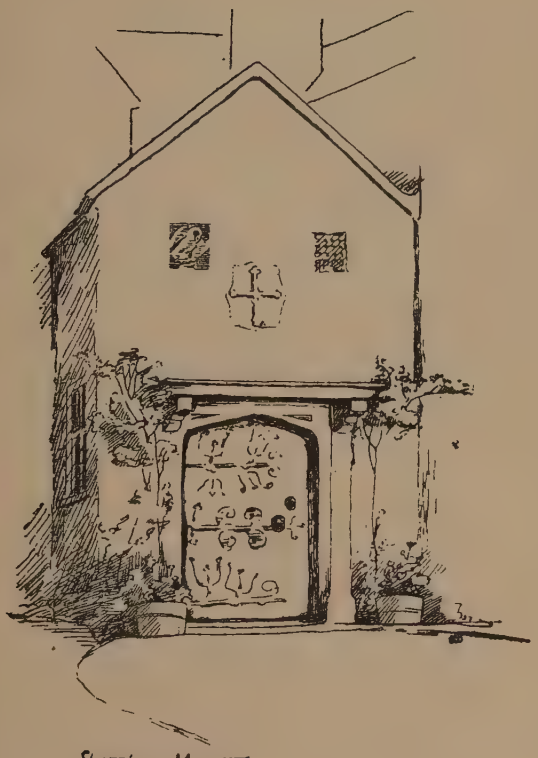
The Birthplace of Henry Fielding

Modern interest in Sharpham Park centres round the fact that here in an oak-panelled apartment called "Harlequin Chamber" Henry Fielding, the novelist author of "Tom Jones," was born on April

22nd, 1707. The house at Sharpham was altered in 1799, and is now used as a farm-house.

The Manor House and Fish House at Meare

The Abbots also had a Manor House at Meare. This was a real Manor House—not a summer residence or hunting lodge like Sharpham or Norwood—where the Lord of the Manor resided for a while and met his pepole on questions of manorial rights and business. The Manor of Meare formerly consisted of three islands—Ferlingmere, Westie and Godeni—now known as Meare, Westhay, and Godney—islands said to have been granted by Cenwealch, the seventh King of Wessex to Berthwold, Abbot of Glaston, in the year 670. The Manor House was first of all built by Abbot Kent about the year 1300, but afterwards almost entirely reconstructed by Abbot Sodbury, and then restored by Abbot Beere. Here Abbot Michael of Ambresbury, after serving the Abbey for 18 years, came at the end of 1252 to live in retirement and to rest, and died six months afterwards. A report, made at the Dissolution, describes it as having " fayre large hall, 8 fayre chambers, a chapell, also 3 orchards, and 3 fish ponds, with a lake 5 miles round, with swans, herons, and pheasants." No Village in England possesses two houses of such great interest as unaltered specimens of the Middle Ages as the Manor House and the Fish House at Meare. These are older than the Order of the Garter, older than Windsor Castle. The Fish House said to be the unique survivor of Monastic Fish Houses in England, was fired about the year 1890, it is said by an incendiary, and the fine fourteenth century roof was destroyed. The building is now in an excellent state of preservation, and is in the hands of the National Trust. The Mere or Lake, on the edge of which the Fish House stood, existed until the beginning of the nineteenth century. In a terrier, dated 1517, the Mere is said to be one mile in length and three-quarters of a mile in breadth; whilst a survey made in 1539 it is described as being five miles in circuit and $1\frac{1}{2}$ miles across. It is



Sharpham Manor

assumed that the former estimate was made in summer and the latter in winter. Through the fields which once were swamps the River Brue now passes between high banks. Although these embankments were constructed by the Monks of Glaston at least seven hundred years ago, and doubtless were begun at a very much earlier date, yet the land in the neighbourhood continued for many years afterwards to be covered by marshes and swamps. Before the Dissolution great care was taken to keep in proper order the water course, cut in very early times, from the Brue into the Axe, which discharged the superfluous waters of the mere. But with the passing of the lands into other hands the maintenance of this cut was neglected and the lake extended over the neighbouring moors. It was not until 1801 that effectual measures were taken to drain the district. An Act of Parliament was obtained, and a complete system of drainage has been effected. The lake has long since ceased to exist; but part of its site can still be traced in the fields, which retain the name of "Meare Pool." At the beginning of the 19th century Meare and Glastonbury were connected only by a bridle-path, which passed through a ford at Cold Harbour.

Other Manor Houses belonging to the Abbey are: The Grange at Street and Ivythorn Manor at Street Hill; whilst the Manor House at Pilton, known in the old days as the Abbot's Palace, is still marked on the Ordnance Map as "Palace."

Modern Religious Pilgrimages to Glastonbury

Although Henry VIII. had been a generous patron of and frequent pilgrim to many of the prominent shrines in England, in 1541 he wrote to Archbishop Cranmer ordering the removal of all shrines from Cathedral and other churches throughout the land; and from that time pilgrimages were forbidden by royal decree. But the spirit of pilgrimage is still with us, and Glaston still attracts pilgrims from all parts of the world.

Catholic Pilgrimage to the Tor, 1895

September 12th, 1895, was a red letter day for the people of Glastonbury. For on that day the first religious pilgrimage for 356 years was seen in the streets of the town. The following are a few extracts, taken by kind permission, from the account of the Pilgrimage published in the October number of the "Downside Review" for 1895: "The Pilgrimage was intended primarily to do honour to those blessed martyrs, Richard Whiting, abbot, and the monks John Thorne and Roger James, who gave up their lives in vindication of the supremacy of the Vicar of Christ; and whose public cultus had been authorised by the Holy See by a brief issued on the 13th May, 1895. Pilgrims from all parts of the country, and numbering over 1,500, marched through the streets of the Town to the Tor from the Railway Station where the procession was marshalled. They were led by a brass band, and headed by a Crucifix. Marching four abreast, and singing or reciting the Rosary, came confraternities, bands of children, ecclesiastical students, men and women, banners of Our Lady floating at intervals. Then came a group of secular clergy in cassock and cotter, followed by a priest who held aloft a reliquary with a portion of the true Cross and relics of the Saints; men, women, and children following. The procession was met at the Tor by the Bishop of Clifton, and the Right Rev. T. B. Snow, titular Abbot of Glastonbury. Addresses on the summit of the Tor were made by Abbot Snow, Prior Ford, and Father Fletcher, dealing with Glastonbury's glorious history and the death of Blessed Richard Whiting, and the cause and scene of his death; that he gave up his life rather than surrender a trust which he, like his predecessors held, not for his own interests (for not one penny of the great wealth of the Abbey belonged to him), but on behalf of his poorer neighbours, who looked to him as their common father; that the broad monastic lands were a public trust faithfully held for centuries on behalf of the flock of Christ, in days when school rates and poor rates were undreamed of

and not needed, because the charity of the monks provided for the young and the aged who had no other friends. The Bishop of Clifton, standing on the actual spot of the martyrdom, the huge crowd of pilgrims repeated aloud together Pope Leo's prayer for the conversion of England; and bowing low received the Pope's blessing which he had commissioned his lordship to bestow. 'God save the Queen' was sung, and the Glastonbury Pilgrimage was ended."

Anglican Pilgrimage to the Abbey, 1897

Glastonbury Abbey, a spot hallowed by sacred memories, revered not only by men of Somerset, but throughout Christendom, having lain waste and desolate of more than 350 years, again resounded with the voice of prayer and praise. The 3rd day of August, 1897, will ever be regarded as a most memorable day in the annals of Glastonbury; for on that day our ancient little town was the scene of an occasion unique in the history of England. Never even in the days of its greatest splendour did it witness such a gathering as then assembled in its Ruins. To celebrate the thirteen hundredth anniversary of the coming of St. Augustine to this country, the Bishop of Bath and Wells (Dr. Kennion) invited—not merely the Bishops of this country and of those throughout the British Empire (including two native black Bishops from Western Equatorial Africa), but the Bishops representing the whole of the English-speaking world, who were assembled at the Lambeth Conference—to take part in a service on the spot where was founded the first Christian Church in Britain. More than 100 Bishops came to the Abbey, accompanied by His Grace the Archbishop of Canterbury (Dr. Temple), five other Archbishops, and upwards of 1,000 other dignitaries and clergy of the Anglican Church. The procession through the streets from St. John's Church (where the robing took place) to the Abbey Ruins, by way of the Abbey House, was remarkable and picturesque in the extreme. The scarlet vestments of the prelates, the long line of clerical

surplices and academic hoods, the handsome banners and crosses, the jewelled crozier of the Archbishop, the pastoral staff of the Bishop of the Diocese, all shimmering in the sun, formed a sight the like of which had rarely been seen in England. The long procession, led by the Royal Marine Band and a choir of 150 voices, proceeded to the Abbey, where the Bishop of Stepney (that day translated to Bristol) gave a most learned address on Glaston's Wonderful History. The Bishop of London (Dr. Creighton) remarked immediately after the ceremony that probably never since the Reformation had such a procession taken place in this country, and that never did Glastonbury in its palmiest days see anything to compare with the number of pilgrims who came here on that day. Such an imposing ecclesiastical procession through the streets of the town or assemblage in the Abbey was never seen, and probably never will be again in the history of the world.

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